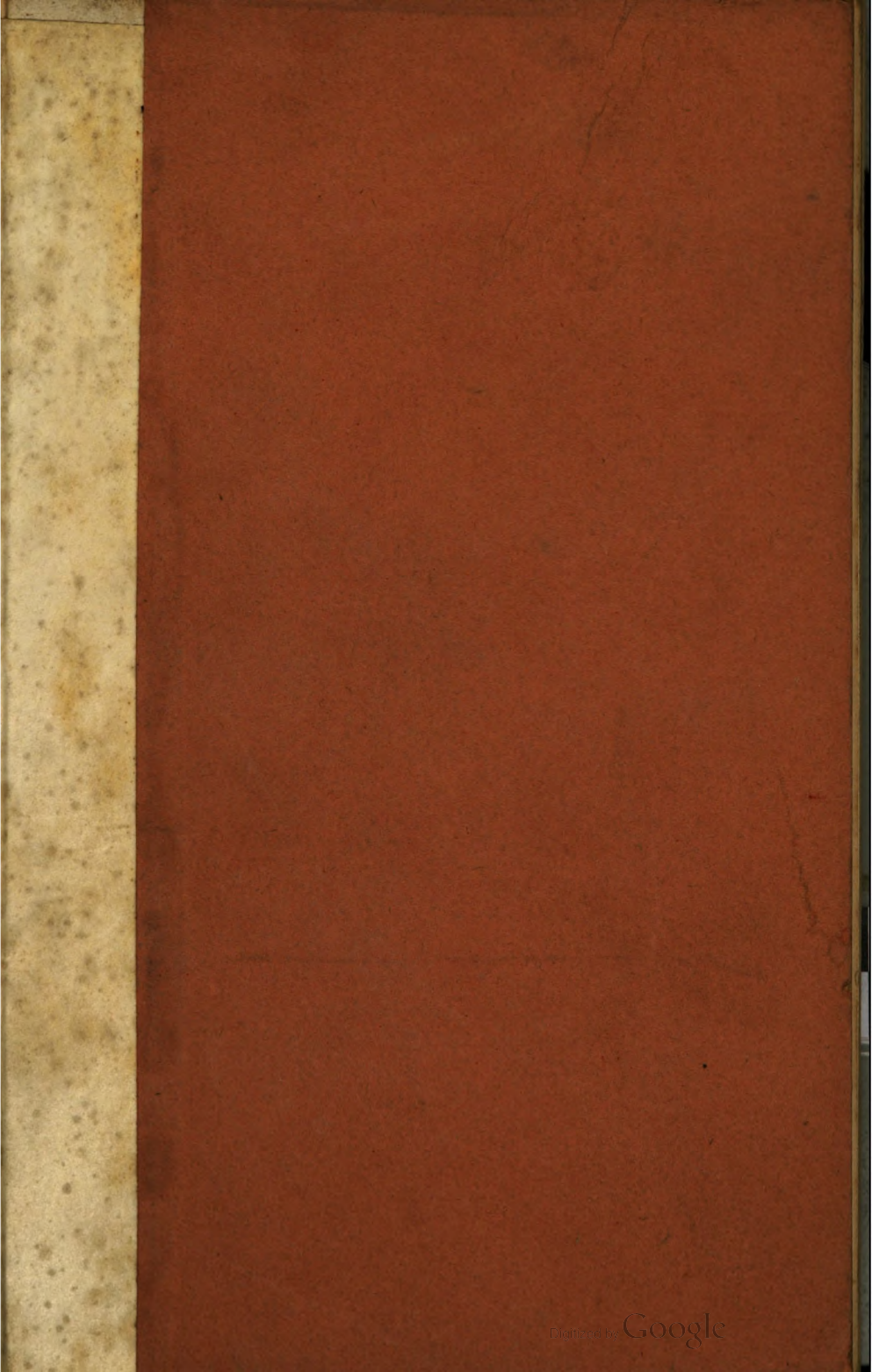

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A
DISTINCT VIEW
OF THE
DOCTRINE OF PURGATORY,
WHEREIN IT IS SHEWN TO BE
PATRIARCHAL, SCRIPTURAL, ECCLESIASTICAL,
PROTESTANTAL, AND RATIONAL
BEARING IN ALL THESE STAGES
THE
CHARACTER OF UNIVERSALITY.

By A CATHOLIC PRIEST.

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THE

DOCTRINE OF PURGATORY.

As tradition seems to be the principal key to the doctrine of Purgatory, I propose by way of prelude to dwell for a moment on it.

Tradition, according to the common acceptation of the word, is the means of transmitting to posterity any fact or circumstance, from mouth to mouth, from age to age, without the aid of written memorials: it seems it was the only channel through which the current of events had flown for the space of 2,500 years, *i. e.*, from the time of Adam to that of Moses. The longevity of the patriarchs was a most efficient means to strengthen its sacred links, and bind them more closely together. During all the above space, even by setting apart the theocratical government under which they lived and by which they were directed, inasmuch as God himself frequently spoke to them, and gave them additional instructions and laws in proportion as the people increased—during all that time, I say, it was impossible for error to find its way into their venerated traditions; for, besides the phalanx of collateral evidences, Adam himself may be justly looked upon as the living witness and the oral historian of the ante-deluvian ages. He could, *viva voce*, have instructed his posterity to the eighth generation; he could have taught Lamech, the father of Noah, the history of the creation and fall of man, and that too till Lamech was 56 years old: hence if any dispute arose amongst his descendants, scattered all over the world as they then were, as to the authenticity of the traditions they held, how easily it could have been decided by appealing to the fountain head; or, if the young Lamech doubted the veracity of any of his ancestors in the transmission of those sacred traditions, after confronting their accounts one with another, he had an opportunity of comparing them with the original by going into the school of Adam himself. The same advantage of

course existed for all others in those ante-deluvian ages, and a similar facility to ascend the traditional ladder afforded itself to the post-deluvian inhabitants down to the time of Moses. Not to appear prolix on this subject, I will merely quote the words of the celebrated Abbé de Clot: "It is true (he says) that many facts related by Moses happened a very long time before he put them to writing; but they were not on that account less known to him, nor was he less assured of the truth of them, because, however ancient, they constituted but the history of Adam, of Noah, of Abraham, in a word they formed but the history of the wonders that God operated in the primitive ages; and Moses had not occasion to go very far in search of his ancestral traditions, for Amram, his father, had seen Levi, and had been his contemporary for a long time. Levi had been 33 years with Isaac; Isaac had lived 50 years with Sem; Sem had lived 98 years with Mathusalem, and Mathusalem had lived 243 years with Adam: hence it follows that Adam, Mathusalem, Sem, Isaac, Levi, and Amram, the father of Moses, had seen one another successively, conversed with one another, and instructed one another in the history of the world, which was also that of their own family; hence between Adam and Isaac there were but two persons,—and between Isaac and Amram, the father of Moses, there was but one person; hence it is manifest that the longevity of the patriarchs served to connect more closely the facts of their past histories" (Abbé de Clot, *Bible Venge*, vol i., page 10,) and to preserve them in all their integrity.

In a word, 2,500 years elapsed before a syllable of the Old Testament was written, and it was only at the close of the fourth century that the canon of the New Testament was regulated and fixed, viz., at the council of Hippon in 393, at those of Carthage in 397-419, and in 405 by Innocent the first: till then the Christians had not an opportunity of knowing what was scripture and what was not; till then, and a very long time after, they could not procure a copy of the Bible; for there were only a few scattered manuscripts of the sacred writings, and these only in the hands of the learned and rich, who could purchase parchment and spare time to transcribe them; for in those days paper was not known, nor was printing invented; nor was the Protestant Bible so much as dreamt of; nor could it be found at the bookseller's stall for sixpence, nor at the grocers or cheesemongers, to have its pages profaned with packages of every sort: and yet the Protestants who make the Bible the sole rule of their faith, admit that religion was never so pure, so holy, so unblemished, as during the five first centuries, when there was no bible at all. (Whittaker on Anti-Christ, page 31, and Elizabeth, act the 1st, cap. the 1st.) Admirable consistency!

After this digression, I shall add that we have no need of all the above chain of tradition for the present subject; we only want that portion of it where it can be seen that Adam could have in-

structed Lamech, the father of Noah, for many years in the history of the world, and consequently that Noah was in a certain manner Adam's scholar. Now Noah, whom we make the source to which may be traced all the testimonies that I am about adducing, could have taught his posterity the same history down to the tenth generation, *i. e.*, almost to the days of Abraham; for he lived 250 years after the deluge, and 235 after the confusion of languages at Babel. He saw his sons take possession of the whole earth, and his grandsons become the kings and rulers of the greatest empires in the world: he lived 190 years after the establishment of the kingdom of Egypt by his grandson, Mesraim; he saw the kingdom of Babylon established under his own eyes, and ruled over by Nemrod, the son of Chus, his grandson by Ham. He saw Elam establish the Elamites, afterwards called Persians; Ashur, the Assyrians; Arphaxad, the Chaldeans; Aram, the Aramites, afterwards called Syrians; and Lud, the Lydians; and these were his grandsons by Shem. He saw Gomer establish the kingdom of Galatia, or of the Galls; Magog, that of the Tartars; Madai, that of the Macedonians; Ros, that of the Russians, &c.: and these were his grandsons by Japheth. He died only two years before the birth of Abraham.

Noah was too well instructed in the history, the religion, and the calamities of his forefathers to neglect that of his own children, grandchildren, &c., down to the tenth generation. The obstinacy of Nemrod and the Baylonians in building the tower of Babel in opposition to God must not be attributed to his negligence, but to their own perversity. He, according to the holy fathers and the greatest and most learned critics, both Jews and Christians, spoke the language of Adam, which they consider to be the Hebrew, and which they say both he and all those that took no part in building the tower retained after the confusion of languages.

Then, if no where else, we may indeed expect a true and exact account of the religious doctrines of the patriarchs, both before and after the flood, in the annals of the Hebrews, and I need not say how jealous those people were of their writings: that is very discernible in almost every page of the Old Testament, and in the History of Josephus.

Now it is not only from the annals of the Hebrews, but also from those of all the other great nations established by the sons and grandsons of Noah under his own eyes, and who were instructed in his own religion, that I shall draw forth my proofs in favour of purgatory and prayers for the dead; and the unanimity of all those nations on this point, when we take into consideration their different passions, interests, jealousies, their separation and the confusion of languages, &c., is the most invincible argument, the most incontestable proof that the doctrine of Purgatory was believed and taught by Noah, and most likely since the days of the fall of Adam.

I must here call the attention of the reader to some general remarks concerning the testimonies of the ancients, &c.

1st. With regard to the transmigration of souls :—Though most of the ancients concurred in this opinion, as a sort of preparatory purification, yet they admitted in general a third place ; nor is it to be wondered at, that such popular errors should creep in upon a mere matter of opinion. I say a mere matter of opinion, for it has never yet been defined even in the true church where Purgatory is, in what its pains consist, &c. ; so that now, as well as then, we can entertain our own opinions upon these subjects without violating an article of faith. All the church requires of us to believe concerning Purgatory is, that there is such a place, that souls are detained there and purified from lesser sins, and that these souls are comforted and relieved by the prayers and good works of the living. Now all these essential points are taught and believed by the Pagans, notwithstanding their diversity of opinion as to the place and the manner of the punishments ; and, indeed, if fault is to be found with the Pagans on this head, Protestants ought to be the last to find it. For the Pagans for thousands of years had nothing to guide them but tradition, yet they agreed about the main points and differed only on points that are disputable even among Christians, whereas the Protestants, some 300 years ago, received not only the traditional word of God, but also the written word, the bible, and at the expiration, not of some thousand years, not of some hundred years, but of some few years, differed more in essential points of doctrine than the Pagans ever did in non-essential points.

2ndly. The second observation that I call attention to is their Polytheism. The Pagans, in giving the generic name of God to all spirits, did not give equal honour to all :—"We say, once for all, to those of our readers who have not studied antiquity that the ancients, not even excepting the Jewish people, gave the generic name of gods to all the celestial and infernal spirits, and even to men whom they canonized ; it is still very common in Asia, Africa, and America ; but, notwithstanding, they knew well at all times how to distinguish, amongst the celestial gods, the God supreme, increated and Creator. They, like the Catholics, adored one God ; like them they have honoured the angels, like them they have paid a secondary worship to the saints, and that has been always the case ; so that on these points they were more Christian than the Protestant sectaries."—(Mr. De La Marne, *Relig. Constan.*, cap. v., p. 1.)

"There is certainly a marked analogy between the gods of the Pagans and our angels, between their deified heroes and our saints. No one can deny the existence of the celestial spirits that God employs in the government of the world ; it is in like manner certain that the angels are not of a nature so different from man

that the latter could not associate with them after his death, when he shall merit it by his virtue : such has been always the belief of mankind.”—(L’Abbe Foucher, *Memoir de L’Acad. des Inscript.*, tom. xxxv., p. 23.)

“What is the reason that worship is not paid to the geniuses or spirits ? Do they not administer all things according to the will of God ? Does not all providence proceed from him ? All that is in the universe being the work either of God or of the angels, or of the geniuses or of the heroes, is it not governed by the laws of the great God ? The beings established to exercise a power over each thing, have they not been established because he considered them worthy of it ? All, in adoring God, is there not reason to honour the beings that he has invested with any power ?”—(Celsus, quoted by Origin, lib. vii., v. 68.) Now it is evident that the Pagans, though calling all their geniuses and heroes gods, did not give equal honour to all, and, consequently, are not to be stamped with the imputation of Polytheists.

3rd Observation :—All the minor objections against Purgatory I pay no attention to, because they are swept before the current of testimonies like a feather upon the storm.

4th Observation :—I shall not enter into the minutia of distinguishing between prayers for the dead and Purgatory, for the one cannot be reasonably practised, if the other be not firmly believed.

I shall now call into judgment against the unbelievers the venerable testimonies of those ancient nations ; testimonies that have the sanction of ages, and that are covered with the hoariness of time. In leaving the authority of the Hebrews for the last as a *corps de reserve*, I summon before the bar of noon-day the shades of the Egyptians, Chaldeans, and Babylonians, whose testimonies are more imperishable even than their pyramids. I call upon them first because, as Josephus remarks in his first Book against Appion, par. 1st, “they are esteemed to be of the greatest reputation for truth and the most skilful in the knowledge of all antiquity.....that they were the Egyptians, the Chaldeans, and the Phœnicians that have preserved the memorials of the most ancient and most lasting traditions of mankind.” God himself has given a glorious testimony of the Egyptians when he says, in praise of Moses, “that he was learned in all the wisdom of the Egyptians.” Again, “Whatever may have been the extent of knowledge (Chambers says in his ‘Information for the People,’ part 2nd, art. Egypt) in letters, science, or the polite arts, gained by the Chaldeans, Babylonians, or other Asiatics, it is generally understood that it fell short of what existed about the same period (2,300 to 1,000 years before Christ) among the inhabitants of Egypt, from which certain kinds of learning spread to Greece, from Greece to Rome, and from Rome over Western Europe,

including the British Islands and all other modern countries. By a clear line of descent, therefore, we trace the rudiments of modern civilization to Egypt,—a land which is deserving of our notice not only on this account, but on that of its magnificent remains of ancient art, which to the present day astonish the mind of the traveller." This ought to be sufficient to stamp with authority whatever they have believed and taught respecting our present subject.

"The Egyptians believed in the transmigration of souls, and thought that the expiations of Purgatory consisted in wandering in that miserable manner upon the earth."—(Mr. De La Marne, *Relig. Const.*, note 5, page 118.) They believed the good and bad actions of the soul to be weighed, and the soul rewarded or punished accordingly.

"The god Atmon is sitting on his tribunal and weighing the human souls that present themselves successively.....the god Sol visits the places inhabited by the souls of the blessed, who repose after the pains of their transmigrations upon the earth.....the souls of the culpable are punished differently in the different infernal zones which the god Sol visits.....these souls, enemies of God, are represented in the human form, and always persevering in crime."—(Mr. Champollion, *lettre xiii.*)

"At the burial of a dead person a priest offers up this prayer in his name :—'O you gods ! who give life to man, receive me and make me dwell with the eternal gods, for as long as I had been in this world I had a constant piety towards the gods, whom my parents taught me to know ; I have honoured my father and mother ; I have not committed murder, or stealth, or any other unpardonable crime.'"—(Porphyry de Abstin, *car. l. 4.*)

"We supplicate Amon-ra (the supreme god), and the goddess Hator, to grant a happy and eternal life to their adorer, *now* dead, Noufre-Ftep."—(Champollion, *2nd Let. à Mr. de Blacas*, page 72.)

"Be propitious to this dead, you guardians of the gates of the divine abode ; be propitious, thou Annubis, son of Osiris.....be favourable to him, you gods of the region of Mathos, assistants of Osiris....be propitious, you gods, of the dwelling of Siou, your empire ; be propitious to him, you who watch near Osiris. May he be purified in the holy waters....Toth conduct him....Phtah, father of the gods, be favourable to him."—(Mr. Cailleaud, *Voyage à Meroé*, tom. iv.) Here is manifestly a litany for the dead.

"When any one dies amongst the Egyptians all his parents and friends abstain from bread and wine and delicate meats until he is interred ... and when he is not guilty of any crime, they rehearse

his piety, his justice, his temperance, and other virtues ; they pray the gods of the region of death to receive him into the abode of the just, and the people celebrate his glory as having a claim to live perpetually with the just in Hades.”—(Diodorus, lib. i., v. 72.)

“On certain days the priests offer sacrifices for the dead.”—(Plutarch de Iside, p. 359.)

“Besides the Amenthus of the Egyptians, which corresponds with our Purgatory, they admit a heaven, or paradise, and a hell of the damned.”—(Champollion, lett. xiii.)

We have now before us the venerable testimonies of the Egyptians, declaring that they offered prayers and sacrifices for their dead, and that they believed them to be rewarded or punished differently, according to their different merits or crimes ; and those same Egyptians are the most ancient, the most learned, and the most faithful in handing down their traditions amongst all the people of antiquity. Here it is needless to add the testimonies of the Chaldeans and Babylonians, for “the funeral rites amongst them are similar to those of the Egyptians.”—(Herodotus, *Historiæ*, lib. i., v. 198.)

Now these three great nations were established under the eyes of Noah, and though they differed in language, in pursuits, though they had their peculiar jealousies, interests, &c., yet they were unanimous in their belief of a third state of souls, and of prayers being profitable to them ; if this belief be not the traditional teaching of Noah before the dispersion of the nations, I am at a loss to know by what subsequent miracle such uniformity could have been established.

Before I summon the testimony of any other nation, I wish to meet an objection that has been often made and as often refuted, *i. e.* “that the doctrine of Purgatory is borrowed from Pagan fable and philosophy.” (Dr. Portius, Bishop of London.) Also Dr. Conyers Middleton has written an elaborate work in seventy quarto pages, entitled, “A Letter from Rome, showing an exact Conformity between Popery and Paganism.” The doctor does not confine himself to an analogy between Purgatory and Paganism ; he endeavours to bring Popery altogether under the cloud : but, dear soul ! the cloud was found to be upon his own eyes ; and if he will only admit that the Jews, under the old alliance, were not Pagan, there is some chance of removing it, and restoring sight to the doctor. The Right Rev. Dr. Challoner, in the preface of a little work called the “Catholic Christian Instructed,” has done much towards this. He shews that Dr. M., in his zeal to crush Popery, only betrayed his ignorance of antiquity, and that the rites and ceremonies objected to by him, though found amongst the Pagans, were previously established by God amongst the Jews.

and practiced by them. I wonder if the Dr., in his sapient notions, meant that the Jews ought to throw away their ceremonies and rites because they were adopted by the Pagans ; or would he extend his feelings of charity so far as to beg of the English Protestants to reject the Bible, because a few copies of it got into the hands of the Turks or Arabs ?

Moreover we find that almost all the philosophers of antiquity had recourse to the Jews, and learned of them whatever had been forgotten and obliterated in their own countries. "Pythagoras of Samos lived in very ancient times, and was esteemed a person superior to all philosophers in wisdom and in piety towards God. Now it is plain that he did not only know our doctrines, but was in a very great measure a follower and admirer of them."—(Josephus, lib. i., against Appion, par. 22.)

Dr. Milner, to the same objection replies, "That if Plato, Virgil, and other heathens, ancient and modern, as likewise Mahomet, together with the Protestant writers above mentioned, have embraced this doctrine, it only shows how conformable it is to the dictates of natural religion."—(End of Controv., let. lxiii., par. 4.)

The illustrious Pierre de Joux, who was a convert from Protestantism, a member of many learned societies, President Pastor of Loire and Vendée, Rector of the University of Brest, &c., &c., in his 39th let. on Italy, p. 220, replies to the above objection in the following words: "I return to the state of purification after death,—a dogma, that the dissentient communities reproach us with having borrowed from Pagan philosophy. I answer, first, that I have quoted those beautiful verses of the Eneid," (some verses out of the 6th Book, which he made the epigram of the above letter,) "to shew that all the sensible and judicious men that have existed, and *a fortiori* the Pythagoras's, the Socrates's, the Plato's, and all the sages of Greece, had this truth impressed upon their hearts. Really, we by no means pretend to make use of notions purely human to found a dogma of religion thereon ; but must we not, by the same rule, reject the opinions that are generally received amongst the civilized nations, the sentiments that all men have adopted as by common consent, though they appear to them to be founded upon moral nature, as well as upon the equity, the justice and the sanctity of God ; these notions are in general a divine scripture,—characters written by the hand of God himself on the human heart. But all nations without exception, Pagans or idolaters, Jews, Greeks, and Latins, draw this conclusion from the high idea they have of the Divine perfections, that the souls departed in an impure or imperfect state, however virtuous they had been upon the earth, ought to pass through a sensible and painful state of purification, before they are capable

of enjoying the heavenly beatitude, or entering into the abode of perfection. Such is even to this day the belief of the Hebrews, such has been constantly that of the Greek church, and from time immemorial, the Latin church has acknowledged it as an article of faith."

Now whether the pagans have received this doctrine by patriarchal tradition, and even from Noah's own lips before the dispersion, which is the most likely, or whether they have received it in after days from the Jews, through their philosophers, or whether it is a law engraved upon their hearts by the finger of God, it does not follow that we are to reject it because they have believed in it. On the contrary, we should be the more assured of its truth on that account, for, as Dr. Butler says in his lecture on Purgatory, p. 229, "The very fact of Purgatory being an universal dogma amongst the Pagans is an evidence of the truth of its revelations, for it establishes an unanimous consent in its favour: the Jew, the Gentile, and the Catholic Christian, bearing testimony to the veracity of this tenet, evince that a common ray of primitive tradition must have on this head illumined the intelligences of mankind."—*Vox populi, vox Dei est.*"

Now, supposing I felt a little mischievously inclined, and retorted the argument upon Dr. Porteus and Co., by saying with Dr. Butler:—Right Rev. father in God, "the pagans admitted a heaven, the pagans admitted a hell;" ergo, my lord, heaven and hell are pagan inventions, according to your sapient manner of arguing. —

"The pagans believed in the existence of a God;" ergo, my lord, we must conclude that there is no God, or else we deserve to be stamped as pagans.

"They have their temples, their ministers, their sacrifices;" ergo, my lord, unless you renounce yours, you shall deservedly be branded as a pagan.

"The pagans had their houses their apparel, &c.;" ergo, my lord, you must give up yours, or you cannot possibly clear yourself from the imputation of paganism; and, I shall add, the pagans had their wives, their families, their comforts; ergo, my lord, as you are no longer capable of enjoying those things, I shall beg of your successors to adopt your argumentative principles, and consequently to relinquish all these luxuries: a few more sacrifices, my lord, to avoid the imputation of paganism, and you shall blessedly arrive at the happy state of Job.

TESTIMONY OF THE PERSIANS.

I now pass to the Persians, first called Elamites, as being established by Elam, the grandson of Noah by Shem. This ancient people lived close by the classic soil of traditional fame, and could not be ignorant of the religion of Noah, whose grandson was their founder.

"There is a place," say they, "called Hameston, where those souls go whose good works and bad actions are equal, or nearly so, and where they are bound to remain until the resurrection. This place is between heaven and hell."—(Eulma-eslam, Sadderboun-dehesch and Viraf-namah, quoted by Anquetil, *Memoirs de l'Acad, des inscrip.*, tom. xxvii., p. 667.)

"Certain crimes prevent the soul from passing the bridge of Paradise till the resurrection."—(Zend-Avesta L. Vendidad, Fargard 3.)

"After the death of a man or woman the parents and friends shall offer prayers to Dahman, the angel that introduces the soul into *Gorotman*—Paradise. (Zend-Avest. L. Vend. Far. 12.)

"In order to relieve the soul of the deceased, and to procure him the protection of the celestial spirits....prayers are recited for him during three days and three nights, supposing in all cases that he died penitent: for, according to the Ravaitis (Rituals) a person ought not to be prayed for who dies in his sins....the relatives give the clothes of deceased or money to a pure Mobed (priest), or to a just person who is in want."—Anquetil *Usages Relig. des Parses.*)

The Persians called their heaven or Paradise *Gorotmon*, their purgatory *Hamestan*, and their hell *Douzac*.

TESTIMONY OF THE CHINESE.

This most ancient people, singularly attached to their religion and customs, say, on the present subject, that "a great blessing and a happy immortality are the price and the recompense of the piety practised towards their ancestors."—(Chi-King, c. vi., ode 5.)

They offered sacrifices for their dead. "On the festivals instituted in honour of their deceased ancestors they make use of wine for an oblation—they bring animals to be sacrificed to them—they sprinkle the blood of the victims—they roast their flesh—the rites and forms of prayers and oblations are observed at the entrance of the hall."—(Ibid.)

"A person is bound to prepare by a retreat and abstinence for the ceremonies that are offered every year for the deceased relatives. There are different occasions on which this fast is observed; 2ndly, before the ceremonies in honour of their ancestors; 6thly, during the three first days of mourning for the death of a father or mother."—(Cibot. *Miss. Apost. in China.*) Enough, Chinese. Your prayers, your fastings, your sacrifices, for your departed ancestors show to a demonstration what you thought of a state of purification after death.

TESTIMONY OF THE TARTARS.

Like all the ancients, they believed in the transmigration of the soul: they thought that, "in passing through the different bodies, the soul is purified, rendered perfect, and re-united with the Deity."—(Su-che-ulh-chang-King; a venerated Thebitan theological work, translated into Chinese more than 1,800 years ago.)

"But her faults and her crimes must be effaced in the regions of expiation by dreadful punishments."—(Bergmann, *Annals of Christian Philosophy*. No. July, 1832.)

"The Thibetans believed that there is under the earth an immense and profound Gnielva (Hell); that it has sixteen regions, into which are precipitated the souls of sinners; that eight of these contain punishment by fire, eight punishment by ice; that there are two other regions, one of which is called Narmé, *i. e.* punishment without end. The abodes of bliss prepared for the virtuous are called empires of repose; five of these are in heaven, and the sixth is a place on the top of Mount Summoer. The sweetest exhalations embalm the air they respire in the principal of those Paradises."—(Bergmann, *as above*). How conformable is this to our belief of the ancient Paradise, and to the scriptural expression of "there are many mansions in my Father's house."

"At Thibet they celebrate an annual festival in honour of the dead; the Thibetans render this festival remarkable by different acts of charity: each gives to eat to the poor, and distributes in alms as much as he can afford."—(Turner's *Embassy to Thibet*, cap. 16.)

TESTIMONY OF THE INDIANS.

"Whatever (say they) had been the conduct of man through life and his will at the hour of his death, he goeth into a world that corresponds with such conduct and will, and many remain in the ties of the world," *i. e.* by transmigration.—(Oupnek-hat, translated by Anquetil, tom ii., page 320. A work 2,000 years old.)

"Do penance, restrain your senses, do good works with a pure heart, practice rectitude, which is the principle of all good. He who acts in this manner through life shall be saved; his soul shall pass into no other body" to undergo the pains of expiating his sins.—(Oupnek-hat, translated by Mr. Languinais.)

"A man owes to his departed ancestors expiatory sacrifices."—(Mahabharata, quoted by Mr. d'Eckstein, tom. vii.)

"A brahm, or priest, presides at the funeral ceremonies; he invokes the gods and pours out libations: the principal relations, together with the assistants, offer their prayers to God to grant paradise to the departed; and to this prayer they add another, viz. that he may be purified from his sins.....then a sacrifice is offered and money distributed among the brahms, or priests, that they may humbly intercede for the dead with the gods."—(Sonnerat, *Voyage Aux Indes*, lib. i., c. 8.

TESTIMONY OF THE GREEKS.

"We ought always," say they, "believe the ancient and sacred lessons, which teach us that the soul is immortal, and that after her separation from the body she has to undergo great pains."—(Plato, *epist. vii.*, page, 335. Edit. Etienne.)

"Antiquity teaches that there is a destination for the dead, but much better for the good than for the wicked: it is said that the genius or angel of each person takes care to conduct him to the place where all men must assemble to be judged, before they go to hades or hell. Those who lived in honour, probity and justice, and also those who lived in a different manner, are judged. As to those who have spent a tolerable life, they depart for the Acheron, (a river in the regions of the dead); then they sojourn in the marshes of this river, where they suffer punishment for their sins; after which they are delivered, and receive, each according to his merits, the reward of his good actions. The dead, on the contrary, who are found to be incurable on account of the grievousness of their sins, are precipitated by the just destiny into Tartarus, whence they shall never come out; and those who are found to have committed but sins that are expiable, though great, and to have changed their conduct with repentance, they too will be cast into Tartarus; but when they shall have spent a year in it, the waves bringing them out, they will be transported to the marshes of the Acheron, and they will not come out from that to be delivered from all their sufferings till they have changed by their prayers those whom they have offended. As to those who are found to have lived in an excellent and holy manner, they shall go forth from the subterranean places, as from a prison, and shall enter into an abode, pure and elevated."—(Socrates explaining the ancient traditions of Greece in the *Phædo* of Plato, pp. 112, 113. Edit. Etienne.)

I omit many other testimonies here.

TESTIMONY OF THE ROMANS.

"The Romans say that there are souls which, after departing from the body, go to heaven and enjoy honours like to those of the gods.—(Dionysius of Helycar. lib. vii., v. 72.)

"At death, the souls (having faults to expiate) are not delivered from all evil; all their corporal afflictions cease not. They are to undergo pains, and in these they expiate the faults they have committed. They are sent to the Elysian plains,"—Paradise—Virgil, lib. vi.)

"Lo ! to the secret shadows I retire,
To pay my penance, till my years expire. (verse 734.)

"'Tis here in different paths the way divides ;
The right to Pluto's golden palace guides ;
The left to that unhappy region tends
Which to the depth of Tartarus descends,
The seat of night profound and punished fiends." (730.)

"These are the realms of unrelenting fate ;
The awful Radamantus rules the state ;
He hears and judges each committed crime,
Enquires into the manner, place and time.
The conscious wretch must all his acts reveal,
Loth to confess, unable to conceal,
From the first moment of his vital breath,
To the last hour of unrepenting death.
Straight over the guilty ghost the fury shakes
The sounding whip and brandishes her snakes,
And the pale sinner with her sister takes," &c. (770.)

The punishment of Tartarus, or hell, is described in the succeeding verses : their Elysian plains, or Paradise, is described as follows :—

These holy rites performed, they took their way,
Where long-extended plains of pleasure lay,
The verdant fields with those of heaven may vie
With ether-vested and a purple sky.
The blissful seats of happy souls below,
Stars of their own, and their own suns they know," &c. (870.)

"Appease the souls of your ancestors; make small offerings on their tombs, their manes (souls) require but little; piety towards them suffices for rich presents. . . . add prayers. . . . there are days consecrated to the dead. . . . and the last is to appease their souls." (Ovid's *Fasta*, lib. ii.)

TESTIMONY OF THE CELTS.

"According to the Druids the soul is immortal, and animates the body in another world."—(Lucian's *Pharsalia*, lib. i., v. 457.)

"In the worship of the Gauls the funerals were performed with magnificence and sumptuousness."—(Cæsar's Commentary, v. 19.)

"The Druids treated things analogously with the doctrine of the Jews."—(Origin Cont. Celsum, lib. i., v. 16.)

TESTIMONY OF THE SCANDINAVIANS.

"Alfader, the father of the gods, has given man a soul that shall never perish, even though his body be reduced to dust by dissolution, or to cinders by fire."—Edda Islandorum, dæmesaga, 3.)

"The wicked shall go to Nifhel, (hell) . . . there the heads of serpents vomit poison in such a quantity, that it forms itself into rivers. But the most deplorable state is to be in the Huelgelm, where Mordhugger, one of the demons, cuts in pieces the bodies of the dead . . . All the virtuous men shall live with Alfader in the place that is called Gimle, or Wingulf . . . the Gimle is situated in the southern part of heaven; it is the most magnificent of palaces; it is more brilliant than the sun; it will subsist after the destruction of the heavens and the earth, and the virtuous and just men shall dwell in it for all ages."—(Idem, Doem, 3, 15, 49.)

"Take care of the bodies of the dead in whatever place you shall find them upon the earth. Let a tomb be prepared for each of them; let their hands and head be washed before they are placed in the coffin, and let each one pray that they may sleep safe and sound" (repose in peace.)—Edda Rhytmica, part 2, poema Brynhildar-Guida.)

TESTIMONY OF THE MEXICANS.

"They say that there are nine places where the deceased dwell after living in this world, and that it is for the following reason they practice such great ceremonies, viz., if they inhabit not a place of joy, they may at the end be received there, by means of sacrifices."—(Thevet, Cosmog. Univer, lib. xxii., cap. 17.)

"The Mexicans believe that the soul is immortal, and that it suffers or enjoys a more happy life in proportion to the good or bad conduct of the life past . . . they believe that there are many distinct and separate places where the souls of those who die go to dwell."—(Gomara, Hist. Generale des Indes, lib. ii., cap. 76.)

"It was the duty of the priests and religious in Mexico to bury the dead, and to perform their funeral rites . . . they sung the offices of the dead."—(Acosta, lib. i., cap. 8.)

"The fourth day after the death of the king, for the ransom of his soul the priests sacrificed fifteen victims . . . the twentieth day they sacrificed five, and twenty days afterwards they sacrificed nine. Amongst the eighteen annual festivals is numbered the little festival for the dead ; and the great one celebrated in memory of them."—(Mr. de Humboldt, *Vues des Cordilliers*, tom i., p. 315.)

TESTIMONY OF THE SAVAGES.

"All the barbarians are intimately convinced that the soul does not die with the body : they think that there is a country for the souls, which the Iroquins and the Hurons call *Eskennan*, or the country of ancestors ; it is, say they, a country far remote, where each person is forced to go after his death, by a path that is very long and difficult, and on which there is much to be suffered. . . . there is at the end of a bridge, over which they must pass, a dog, that disputes the passage with them, and causes many of them to fall into the water, the rapidity of which rolls them from precipice to precipice."—(Lafiteau, tom. i., cap. 4.)

"The savages are equally convinced that a conduct opposed to virtue leads them into affliction and miseries without end, in a barren and sterile land, the patrimony and dwelling of evil spirits, whose pleasure and occupation is to render the unhappy still more miserable."—(Mr. Badin, No. 23, *Annals of the Propag. of the Faith*.)

"We all go to the country of the souls but the wicked, and those in particular who commit suicide suffer the punishment due to their crimes ; they are separated from the others, and there is no communication between them."—(The words of a savage woman, related by Lafiteau, tom. i., c. 4.)

"This country of souls has different stages, and all are not equally good."—(Lafit. tom. i., c. 4.)

"It can be asserted that nothing is better observed amongst all the savages in general than their respect for the dead the women burn upon the tombs offerings and all the goods of the dead. They believe to appease the souls by the effusion of blood ; the inhabitants near the river Palmas celebrate the anniversaries of their dead, and the parents of the deceased accompany the ceremonies of this anniversary with many incisions on their bodies, from which blood issues."—(Lafiteau, tom. ii., c. 8.)

N.B.—All the testimonies hitherto produced bear their date from the days of Noah down to the birth of Christ, or are borrowed from sources of that same period.

TESTIMONY OF THE TURKS.

"At death," they say, "the soul is carried before the eternal."—(Coran., cap. lxxv.)

"If any person, whose bad actions are weightier than his good ones, but who died in the faith, goes to hell, God not granting him pardon and no person interceding for him he shall burn in this place according to the quantity of his crimes; but afterwards he will come out from it and enter into paradise."—(Le Bisalei, cap. v.)

"Lord, pardon those who have done penance, and who follow thy holy laws ; deliver them from the fire of hell, and lead them into the Garden of Eden, which thou hast promised them."—(Coran., ii, 15.)

"To pray for the dead is useful, to give alms....to practice other good works, and to apply the merit of them to the dead, is equally useful to their souls....those who have not departed in the faith, cannot be partakers of any intercession, nor come out of hell."—(Le Bisalei, cap. xii)

"The 14th day of the month of Chaban is particularly consecrated, to pray and to make offerings for the dead."—(Mr. Garcin de Tassy Doctr. de la Relig. Mussulmane, p. 220.)

"O my God ! deign in favour of the pure spirits that surround thy throne, in favour of thy chosen Prophet Mahomet, and in favour of the merits that the souls of the deceased had power to acquire, deign to make shine on their tombs the day of thy mercy and of thy favour."—(L'Hidayut-ool-islam, pp. 211, 219.)

"The veneration that the Musselmen have for Mahomet does not prevent their being more Christian than a multitude of other Protestants—the remark has been already made : "the Musselmen (said, Mr. Garcin de Tassy, who certainly knew them well) are much more animated with the true spirit of Christianity than numbers of sects who usurp the name of Christian: they have preserved many dogmas, institutions and practices that were rejected by Protestants ; besides the belief of a purgatory, we will mention the devotion to the guardian angels, the intercession of the saints with God ; the veneration for their tombs and for their reliques ; the pilgrimages ; the profound respect for the tradition and the writings of the holy doctors ; the monastic orders ; the lent, &c. &c."—(Doctrine et devoirs de la Relig. Mussel. Pref. p. 125, quoted by Mr. de la Marne, Relig. Constat., note. par. xii., p. 339.)

Omitting many other testimonies and quotations, I shall now, according to promise, close this first part with the testimony of the Jews. I have already said, that with them (if no where else) we may indeed expect to find a true and exact account of the religious doctrines of the patriarchs, both before and after the flood, (see page 5), for they were the chosen people of God, the depositaries of his laws, the tabernacle of his elect on earth, a people under his immediate controul, severely reprimanded for any communication with the Gentiles, purged and purified from their leaven with God's multiplied and rigorous visitations, as may be seen in different parts of the Old Testament; a people moreover so tenacious of the laws and doctrines delivered to them by God, that no power on earth could make them abandon one iota of them; so attentive also in handing them down to their posterity, that, Josephus says, "they took no less care about writing their records..... than the Egyptians, Phœnicians, Chaldeans, &c.; and that they committed that matter to their high priests and to their prophets; and that those records have been written all along down to our own times, with the utmost accuracy; that the strongest argument of our exact management in this matter is.....that we have the names of our high priests, from father to son, set down in our records for the interval of two thousand years; and, during so many ages, no one has been so bold as either to add *any thing to them*, take *any thing from them*, or to make *any change* in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them."—(Josephus, 1st Book against Appion, par. 6, 7, 8.)

Again this people is considered to speak the language of Adam, and to be instructed in his religion and history by Noah and his sons.

After this, it is to be hoped that no person will be so sceptical as to doubt their testimonies in favour of purgatory and prayers for the dead, particularly when they are not partial to Catholics.

TESTIMONY OF THE JEWS.

"The soul is purged (say they) by the fire of hell, in order to become pure and clean; then she is entrusted to the angel Michael, who is a superior being, and who introduces the souls of the just."—(Reschit. Cochma. Cité., par de Voisin, Theol. Jud., p. 78.)

"There are some souls which, after having been punished in hell (Purgatory), are rendered worthy of eternal life."—(Comment on the Talmud, quoted by Martinus, p. 136.)

The Jews, as well as almost all the ancients, call every

place of punishment by the generic name of hell, and thus in name only, make no distinction between places of temporary and eternal punishments.

"If a just man on account of some sin be not admitted to the abode of the just, then the prayers and alms that are offered for him are very useful.....it is very useful for the dead that their friends come to their tombs and implore mercy for their souls."— (Chasidim, quoted by de Voisin, Theol. Jud., p. 88.)

"Fathers of the past ages, who sleep in Hebron, open unto this dead the gates of the garden of Eden (Paradise), and say, may he arrive in peace.....Angels of peace, come to meet him, open unto him the gates of Eden, and pray that he may arrive in peace."— (A prayer extracted from the office of the dead, translated by de Voisin, Theol. Jud., p. 81.)

"And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection..... it is therefore a holy and wholesome thought to pray for the dead that they may be loosed from their sins." 2 Mac., c. xii., v, 43, It is true that Protestants do not admit those books to be canonical scripture, yet they allow them to be *authentic* and *holy records*. Thank them: the latter will suit my purpose quite as well, and give a conclusive evidence of Purgatory one hundred and fifty years before Christ.

"In their prayers for the day of atonement, used both in the synagogue and in private families, the following supplications occur: "It is customary among the dispersions of Israel to make mention of the souls of their departed parents, &c., on the day of atonement, and the ultimate days of the three festivals, and to offer for the repose of souls."

"May God remember the soul of my honoured father (A.B.) who is gone to his repose, I now solemnly offer charity for his sake, in reward of which may his soul enjoy eternal life with the souls of Abraham, Isaac, and Jacob, Sarah, Rebecca and Leah, and the rest of the righteous males and females that are in paradise, and let us say Amen." A similar form of prayer is made for the mother, in like manner for the near relatives, and the following in a general manner:—

"May God remember the soul of ——— and the souls of all my relatives, both male and female, whither paternal or maternal; whether they have been killed or slain.....burnt, drowned.....for the sanctification of thy holy name, I now offer charity for the memorial of their souls; in reward of which may their souls enjoy eternal life with the souls of Abraham, Isaac, &c." Here then we have in express terms, the standing testimony of the Jews from

2,000 years before Josephus wrote down to the time of the Machabees (about 150 years before Christ), and the same continued down to the present day as a living memorial of this doctrine. This, alone, without farther proof, ought to be sufficient to teach the reasonable but unprejudiced man that there is a Purgatory. What! the Jews have borne testimony and have believed, from the earliest period down to the present day, in the existence of a Purgatory? Were they not the chosen people of God? were they not the depository of his truths? were they not specially set apart to preserve those truths, and to hand them down to posterity? were they not the guardians of his sacred counsels, the vessel of his election? was he not their sovereign? did he not speak in person to their patriarchs, to their kings and to their prophets? What! after all this, could he allow them to practice before his eyes a vain and superstitious doctrine? Why did he not check this himself? why did he not do it through Moses, their great legislator? why not through their kings, from whose lips so much wisdom had flown? why not through his prophets, who ceased not to rebuke, to chide, to cry out against the sins of the nation? What! if it were an abuse, how can it be reconciled with the justice and mercy of God? How can he bring them to an account for a sin that he himself permitted them to practice? how can he call them to judgment for this crime? Will you have the God of all justice, of all purity, of all sanctity, connive at sin, and sanction it by his silence, and then come out a cruel tyrant to punish it? for, not only for a vain and superstitious belief shall we be judged, but even for every idle word that we shall speak we shall render an account of it on the day of judgment. Enough, enough Jews! Enough Gentiles! and I may say with a learned critic: "Nations of the earth 'tis enough! The immense unanimity of your testimonies, in diffusing itself all over the wide world, has submersed all incertitudes, elevated itself above the highest exigencies of logic; the unique, the perpetual, the universal existence of this dogma is established now and for ever. People of the tombs, venerable manes of those nations, that have slept for ages, return in peace to the cities of the dead, to the realms of the departed; the dogma that you have so much honoured and cherished is fully satisfied with this last homage that you have rendered it, and the memory of which shall never be forgotten by the living."—(Mr. de La Mame.)

I believe I have said enough to establish my first point, viz. that the dogma of Purgatory is patriarchal, perpetual and universal, and that Dr. Porteus and the other non-Purgatorians, were and are completely ignorant of antiquity, and entirely mistaken in the opinion of its being "borrowed from pagan *fable* and *philosophy*." Against this latter the erudite of almost every age and country militate; and their unanimous opinion is that neither are the Jews indebted to the pagans nor the pagans to the Jews for this and other universal doctrines; but all to Noah and the other patriarchs,

and they to God. As I have already alluded to this in p. 8, and 9, I shall only give one or two quotations :

Leland observes, in the "New Evangelical Demonstration," tom. i., p. 115 :—"That God had revealed his will to men is the universal sentiment of the human race, in all the ages and in all the countries of the world."

"A miraculous alliance of man with the Deity manifests itself from the beginning of religious institutions, not only amongst the Greeks, but amongst the greater portion of the people of the remotest antiquity, the great Being, to whom they addressed their prayers, appeared as the first institutor of those prayers."—(Mr. Creuzer, *Relig. of Antiq.*, Introd., c. i.)

Benjamin Constant says:—"In travelling over Europe, Asia, and all that we know of Africa, in setting out from Gaul or even from Spain, and in passing through Germany, Tartary, India, Persia, Arabia, Ethiopia and Egypt, we find similar usages every where—similar cosmogonies, corporations, rites, sacrifices, ceremonies, customs and opinions, having between them incontestable conformities ; and these usages, ceremonies, &c. we find in America, in Mexico and Peru."—(*La Relig. Consid. dans ses formes*, lib. i., c. 8. Whence this perpetual universality, combined with the strictest unity between so many nations ; nations too that never communicated with one another since the days of Noah, since the days of the dispersion ? The answer is too obvious to be mentioned.

Having now proved from antiquity that the doctrine of Purgatory was as clear as moon-day, as ancient as the world, as universal as man, as widely diffused as the corners of the earth, I shall proceed to prove that, so far from its being rejected by God and his prophets in the old law or by Christ and his apostles in the new, on the contrary it was sanctioned, it was favoured, it was encouraged by them, whenever it was convenient to allude to a doctrine so universally believed : and certainly if it were an abuse "borrowed from pagan fable and philosophy," it was the duty of God and his prophets to annul it amongst his chosen people, the Jews : it was the duty of Christ and his apostles to annul it amongst his beloved children of the new alliance that he established by his sacred blood. But such was not the case, and I am perfectly borne out in this by a learned Protestant bishop, Dr. Jeremy Taylor, in his book of prophecy—(sec. xx., no. 11, p. 265.), where he says : "We find by the history of the Machabees that the Jews did pray and make offerings for the dead, which also appears by other testimonies, and by their form of prayers, still extant, which they used in the captivity. Now it is very remarkable, that since our Blessed Saviour did reprove all the evil doctrines and traditions of the Scribes and Pharisees, and argued concerning the dead and the

resurrection against the Sadducees, yet he said not a word against this public practice, but left it as he found it, which he who came to declare to us the will of his Father, would not have done, if it had not been innocent, pious and full of charity." These words speak volumes.

Before I enter upon this second part of my subject I must have another word with Dr. Porteus and Co., who say that "heaven and hell we read of perpetually in the Bible, but Purgatory we never meet with."—(Confut., page 43.) As I have already proved the Doctor to be completely ignorant of antiquity, I shall now show that he is maliciously averse to truth. Supposing I retort the Doctor's argument in saying, "salvation and eternal life we frequently read of in the scriptures, but the immortality of the soul we never meet with; ergo, according to his mode of reasoning the soul is not immortal; ergo, every notion of heaven and hell, of future rewards and future punishments, are pure delusions; ergo, virtue and all her accompaniments are mere inventions, that serve as a restraint to prevent us from enjoying the pleasures of this life; ergo, morality, laws, justice, are foolish names, imposed upon the credulous: the only maxim, therefore, remaining worthy of the Doctor is, "let us eat and let us drink, for to-morrow we shall die."

In fact, if we were to believe but what is explicitly laid down in the holy Scriptures, we should retrench from the Christian doctrine its most important and essential points; for the Scriptures name not in express terms the Trinity of Persons in God, the consubstantiality of the Son, original sin, the immortality of the soul, the baptism of infants, the keeping of the Lord's day, &c., &c.; all of which the Protestants believe, as well as the Catholics. I wonder was the Doctor aware, in his combatting Purgatory, what an argumentative machinery he put into the hands of the infidels to destroy the most sacred truths of religion?

SECOND PART.

- SCRIPTURAL PROOFS OF PURGATORY FROM THE OLD TESTAMENT.

Jacob says of his son (Gen., xxxvii., 33):—

"It is my son's coat; an evil wild beast hath eaten him; a beast hath devoured him. And tearing his garments.....he would not

receiye comfort, but said, I will go down to my son into hell, mourning."

The hell here alluded to must be either the hell of the damned, or, according to the version of the Protestant Bible, the grave ; or, finally, Purgatory, which is the point at issue. 1stly, It can not be the hell of the damned ; for Jacob, so favoured of God, and so full of the hopes of a happy mortality ; Jacob, who had seen his God face to face, and to whom the promise of the Messiah had been renewed : "I have seen God face to face, and my soul has been saved :"—(Gen., xxxii., 30.) after this certainly Jacob could not have meant the hell of the damned. 2ndly, Nor could he mean the grave, for he believed that an evil beast devoured his son, and, consequently, his body was not to be found in the grave (but in the beast's belly) and much less his soul ; therefore he must have meant Purgatory.

"The Lord killeth and maketh alive ; he bringeth down to hell, and bringeth back again."—(1 Kings, ii., 6.) "Thou scourgest and thou savest ; thou ledest down to hell, and bringest up again."—(Tob., xiii., 2.) "It is thou, O Lord, that hast power of life and death, and ledest down to the gates of death and bringest back again."—(Wisdom, xvi., 13.)

These and a vast number of similar texts (to say the least of them), if they do not in express and direct terms prove the existence of Purgatory, they do it indirectly ; for, being expressed by the Holy Ghost at a time that this dogma was universally believed both by Jew and Gentile, as heretofore proved, they strengthened it with the seal of God's sanction ; and in all laws, both human and divine, the person who concurs, who consents, who sanctions, becomes guilty of the crime, particularly if it be in his power to prevent it : therefore if Purgatory be an abuse, be a crime, God is the first culprit.

"Lay out thy bread and thy wine upon the burial of a just man."—(Tobias iv., 18.) "Not that the faithful departed had any want of terrestrial nourishment, for they fortified themselves with an invisible drink, and nourished themselves with a food that never perishes. To understand these passages, observe that at the time the tribes of Israel were in exile our Divine Redeemer had not as yet acquitted by his precious blood the culpable debt that all men contracted in Adam ; that the immense multitude of captives were still inclosed in the prison whence no person comes out till he pays the last farthing ; that in this invisible abode they had need of spiritual nourishment, such as the prayers, the intercession, the good works, that the faithful offer for the dead, who are in appearance only, separated from the spiritual body of the church, . . .

Remark, at the same time, that the souls of the dead, of which Tobias speaks here, departed in the faith, and that the faith that sanctified them upon the earth never dies, but makes them live after their departure, a life eternal. Observe, finally, that in the days of the captivity of the Hebrews it was a work of great charity to lay nourishment upon the tombs of the saints ; that these alms distributed to the widows, to the orphans, and to the poor, would serve to repair the exhausted strength of those needy ones, who came to shed tears and intercede with God, and beg consolation, and pray night and day upon the tombs of their benefactors.”—(This explanation is by that illustrious French convert, Pierre de Joux, in his 41st Letter to the Count of Moreland, at Oxford.)

“Thou wilt not leave my soul in hell, nor wilt thou give thy holy one to see corruption.”—(Ps. xv., 10.) This is explained of Christ our Saviour by St. Peter in the 2nd cap. and 30th and 31st verses of the Acts ; “Whereas he (David) was a Prophet....and foreseeing this he spoke of the resurrection of Christ, for neither was he left in hell, neither did his flesh see corruption.” And St. Augustine, to prove the existence of a third place, says, here, “who could deny, without being either a fool or an infidel, that he descended into hell, or limbus ?”—(Epist 93 ad Evod.)

“I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord.”—(Eccl. xxiv., 45.) Who are those that dwell in the lower parts of the earth, that the Author of Wisdom is to visit ? Who are those that sleep, I wonder ? Are they not the souls in Purgatory ? If they were the souls in hell, our Lord would not take the trouble of visiting them ; neither can they be considered to sleep who suffer the most excruciating pains ; nor would it be of any use to enlighten them, for they have no hope. If they be the persons living in the world, it would be unnecessary for the Author of Wisdom to penetrate the lower parts of the earth ; for we can be all found upon its surface, and without being considered to sleep either. This scriptural phrase is never used but with regard to the dead ; therefore, and emphatically therefore, the text must relate to the souls detained in Purgatory, who longed for the promised visit, and whose ardent prayer was, *Rorate celi disuper et nubes pluant justum.*

The Prophet Ezekiel compares a sinful soul to a pot of brass saying : “Set it empty upon burning coals that the brass thereof may be melted, and let the filth thereof be melted in the midst thereof, and let the rest of it be consumed.”—(Ezech. xxiv., 11.) Whereupon St. Augustin says : “In the trial of this purging fire all idle speeches, all dishonest cogitation, all the multitude of lighter sins, which have infected her purity, must be melted out ; her tin and lead of divers defects, that collected on her, and defiled her divine image, must be consumed : which in this life might have been separated from her, by a short

and compendious transaction of tears and almsdeeds.”—(Aug. hom. lib. 1., 16.)

“I will wait for God: my Saviour, my God will hear me..... he will bring me forth into light, I shall behold his justice.”—(Micheas, vii., 7.)

Where does the prophet mean to wait for God his Saviour? for he lived 758 years before Christ. Is it in heaven? No; for, if it were, he could not say, “my God will hear me:” for he could not go to heaven without having first been heard and judged: neither could he say, “he will bring me forth into light;” for if he were in heaven, he would be in the midst of the most resplendant light. And Micheas in the same breath says: “I will bear the wrath of the Lord, because I have sinned against him, until he judge my cause and execute judgment for me.”—*Ibid.* Where then was Micheas to wait? Was it in hell? Micheas certainly had better hopes; and if it were hell, Micheas could not expect “to be brought forth to light, for out of hell there is no redemption.” Then it must be a place distinct from both; it must be in Purgatory, as is evident from the last mentioned words of the prophet, viz.: “I will bear the wrath of the Lord because I have sinned against him.” Certainly this was not to be borne in heaven, where there is no pain, no torment, and where nothing defiled can enter. Nor was it in hell, where there is no relaxation from pain, nor any hopes to be brought forth into light: therefore the place in which the prophet waited for God his Saviour was Purgatory; the place in which he underwent those temporary pains was Purgatory; the darkness out of which he was to be brought forth into light was the darkness of Purgatory: therefore the prophet believed in, and taught that there was a Purgatory.

“Thou also by the blood of thy Testament hast sent forth thy prisoners out of the pit wherein is no water.”—(Zach., ix., 11.)

St. Jerom and St. Cyril say, that by this lake without water is understood the Limbus of the fathers: and very justly, for how absurd would it be to say that the damned have a part in the blood of the New Testament, or that they are come out from the infernal lake? or even that they could be called the prisoners of Jesus Christ, when in reality they are those of the demon. Where then were those prisoners that Jesus Christ hath delivered? They were not in hell, neither were they in heaven. Perhaps good Protestants will point out the place with their finger: they must do so, or they will be obliged to erase, mutilate, and blot out those texts from the sacred volume, or else attempt to prove them to be uncanonical, as they have unscrupulously done on many other occasions.

Before I bring forth the evidences of the New Testament, a few

words with the 39 articles,—this play-ground of religious variety, this commonage where every man is at liberty to feed his imagination's fancies with the spiritual food of the gospel ; this concordat of waste paper, agreed to by Betsey, Cranmer and Co. under the direction of the Holy Ghost : to speak as respectfully of those articles as the Protestants themselves, they are the starting post for the *omnium gatherum* of all sects ; articles that all ministers, as a mere semblance of unity, agree to and swear to, but do not believe ; Indian rubber articles, that may be stretched to the full extent of the broadest and largest conscience, or shrunk up to suit the capacity of the narrowest and most bigotted mind ; articles supported by the ratiocination of church livings and by the philosophy of the gun and bayonet.

Now the 22nd of these articles runs thus : ('tis a formidable thing indeed to encounter it, especially as it had been dictated by the *Holy Ghost* :)—“The Romish doctrine concerning Purgatory is a fond thing, vainly invented and grounded upon no warranty of scripture, but rather repugnant to the word of God.” The truth of the latter part of this *venerable* article may be tested by the texts already quoted from the Old Testament, and by those that are to follow out of the New Testament. “'Tis a fond thing.” The Protestant interpretation of these words is, I suppose, that it is a lucrative thing, if so, inasmuch as the dogma is connected with the visiting of the sick and the burial of the dead ; I shall ask for whom is it lucrative ? For the priest, or for the parson ? for the priest who holds it as his most responsible duty to visit the sick at all times, on all occasions, in plagues, in epidemics, &c., and at all risks, even at that of his own life, without the slightest remuneration ? or for the parson ? who, lest he should bring the plague home to his family, or take it himself, stops within till the corps is brought to the burial ground, and then, when the danger is over, appears, either himself or his clerk, in surplice to read the burial service, without *fees undoubtedly*, because it is lucrative only to the priest.”

The priest administers the last sacrament, consolation to the dying, comfort to the afflicted, the gasping soul he fortifies with consolatory admonitions that light the pale visage with the bright hope of a happy eternity ; and if he were to receive payment for this, he would be guilty of the horrid crime of sacrilege.

The parson on the contrary does well to be careful, for he is aware that his functions may as well be administered to a mile stone as to a dying person ; and it is a perfect enigma to know how he can preserve his gravity and reconcile himself to read over any corpse, but more particularly the corpse of a Catholic ; and with all this, whether he is joking or in earnest. I believe Purgatory is as *fond* and as lucrative a thing to him as to the priest.

I shall now proceed to prove Purgatory from the New Testament.

FROM THE NEW TESTAMENT.

ST. MATTHEW.

"I say unto you that every idle word that men shall speak they shall render an account of it on the day of judgment."—(Matthew, xii., 36.)

Oh! how annoying to be so punctilious! Now if an idle word does not defile the soul in some measure, why should a man be called to an account for it on the day of judgment? and if it defiles the soul, how can that soul enter the kingdom of heaven, where nothing defiled can go—(Apoc., xxi., 27), at least before it is purged? where then, Protestants, will you send this soul? Is it to hell? Necessarily so, when you make all sins equal, and when you admit no third place; and out of hell there is no redemption. Oh, be not so cruel I entreat you! do not by wholesale consign poor souls to eternal torments, for an idle word, for the most trivial faults, I beseech you; do not draw this sweeping conclusion, I beg of you, viz. that, according to your own principle, as many of you, and no more, shall enter the kingdom of heaven as were never guilty of an idle word, a jocose lie, or a venial sin. Horrible! However, I would advise you not to despair; for we Papists will give you a warm bed and a hearty welcome in the regions of Purgatory; and, when you are completely purified, we will give you a safeguard to the kingdom of heaven, for even on that road tis not safe to leave you to yourselves, so fond are you of the variety of bye-paths.

In the 40th verse of the same chapter, when the Pharisees asked our Saviour for a sign, he said he would give them no other than that of Jonas: "As Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the bowels of the earth three days and three nights."—(xii., 40.) What is meant here by the heart of the earth, where our Divine Redeemer was to remain three days and three nights? It certainly was not heaven; neither can we suppose that the holy and the innocent spent so long a time in the hell of the damned, where no improvement can be made, and whence no person can be released; neither can it mean the grave, as you acknowledge yourselves in the 39th of your Indian rubber Articles, which says, "as Christ died for us and was buried,

so also it is to be believed that he went down into hell." Then it must mean Purgatory.

This, St. Matthew shews also in the 27th chapter, 52nd and 53rd verses.

"And the graves were opened, and many bodies of the saints that had slept arose, and, coming out of the tombs after his resurrection, came into the holy city and appeared to many." This passage St. Ignatius, Bishop of Antioch, explains of the Limbus of the fathers, in his epistle to the inhabitants of Tralles: "Many (he says) arose with our Saviour, because the scripture says that many bodies of the saints who were dead arose with Him: He descended all alone to the Limbus of the saints, and returned accompanied by a great number."

The same also does St. Matthew mean in this other place, where he makes mention of a prison, whence a person cannot come out before he pays the last farthing, *i. e.* before he satisfies the justice of God for his sins: "Verily I say to thee, thou shalt not go out from thence till thou repay the last farthing."—(Matthew, v., 26.)

And again, he says: "Whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come."—(Matthew, xii., 32.) This text implies not only a distinction of sins, by rendering some of them pardonable and some of them unpardonable; but also shews this to be the case in the world to come, as well as in this: as to the world to come, in which the sin is unpardonable, we can soon conceive it to be the hell of the damned: but as to the world to come in which the sin is pardonable, we can easily conceive it to be neither heaven, where no sin can enter, nor hell, where no sin can be pardoned, but Purgatory, which serves both these purposes.

ST. LUKE.

In speaking of Dives and Lazarus, he says:—

"It came pass that the beggar died, and was carried by angels into Abraham's bosom; and the rich man also died, and was buried in hell; and lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom, and he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame.'"—(Luke, xvi., 22.) I must say, in the first place, that from this passage the learned Bellarmin concluded

that Purgatory is in the vicinity or at least in view of hell, which we may or may not believe, inasmuch as it is not an article of our faith. 2ndly, the text is a very cogent and powerful argument in favour of the intercession of saints. Now let Protestants, who deny both the existence of Purgatory and the intercession of saints, answer me those very simple questions : If there be but heaven and hell, why does Dives cast his eyes towards Abraham's bosom, and not towards heaven ? If the intercession of the saints be no avail, why does he not address himself to God, and not to Abraham ? and when refused his request, why not ask God to send an angel, or an archangel, to his father's house, to tell his brothers to do penance in order to escape those terrible torments ? instead of saying, "then, Father, I beseech thee that thou would'st send Lazarus to my father's house, for I have five brothers." When Abraham replied, saying, "they have Moses and the prophets : no, Father Abraham (answered Dives) ; but if one went to them from the dead, they will do penance."—(xvi., 27.)

Then there was a place for the dead besides heaven and hell from which Dives requests a person to be sent to his brothers, and this place can be no other than Purgatory.

And again, in cap. xxiii., v. 42 :—

When speaking of the good thief, he thus introduces him, addressing himself to God his Saviour :—"Lord remember me when thou shalt come into thy kingdom." St. Augustin, in his first book against Julian the Pelagian, says that "the good thief by this prayer supposed, according to the common opinion, that the souls of the faithful could be assisted after death ;" and Dr. Butler, in his Lecture on Purgatory, page 291, says : "Whatever might give occasion to this opinion in the penitent thief, we must observe that our Lord approves of it by his silence, and, far from condemning him of error, promises him more than he had desired : the penitent thief had only entreated our Lord to remember him when he should come into his kingdom ; and our Lord promises to give him entrance there, at the same time that He should enter into it Himself."

Pere de Ligny, in his Life of Christ upon the same text, says :—

"It is asked what this Paradise is : it could not be heaven, which was not opened to man before the day of the Ascension ; nor the terrestrial Paradise, which no longer existed at least since the flood. It appears then that it was the bosom of Abraham, which was a place of repose for the just that were entirely purified, and could be considered the abode of bliss commenced. Could not a person say that it is no longer permitted to doubt it, after these words of Jesus Christ, "To day thou shalt be with me in Paradise !" for it is an article of faith that Jesus Christ descended on that day to Lim-

bus, and he has formally declared that the good thief shall be with him on the same day and in the same place."

Again, in cap. xii., v. 58 :—

He says : " When thou goest with thy adversary to the prince, whilst thou art in the way, endeavour to be delivered from him, lest perhaps he draw thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into prison. I say to thee thou shalt not go out hence until thou pay the very last mite."

Whilst we are on the path of this life we ought to endeavour to be reconciled with God, whose enemies we become by sin, lest on the day when he shall summon us before Him, whom he has constituted the judge of the living and the dead, we be, by the order of this just judge, delivered to the demons, who are the exactors or ministers of his justice, and they cast us into hell whence there is no release ; or by God's orders into this other prison, whence we shall not be released before we pay the last mite, to satisfy God's justice.

ST. JOHN,

in speaking of the request of Martha, says :—

" I know that whatsoever thou wilt ask of God, God will give it to thee."—John, ii., 22. Martha, the sister of Mary, believed that our Saviour, whom she then considered to be only a holy man or a prophet, and not the Son of God, could obtain something advantageous for her brother Lazarus, who was now dead ; for after having said, " Lord, if thou hadst been here, my brother would not have died."—(v. 21.) She immediately adds : " But now, also, I know that whatsoever thou wilt ask of God, God will give it thee." Martha certainly could not have addressed this language to Him, if she had not learned this doctrine from the synagogue, which offered sacrifices and prayers and alms for the repose of the dead, and if she had not known that the dead could be aided and consoled by the prayers of the living.

Dr. Butler, upon the same subject, says, in p. 288 of his *Lecture on Purgatory*, " If we take the holy scriptures for our guide, we cannot doubt of there being some other state distinct from those of heaven and hell : this appears particularly in the case of those whom our Lord raised from the dead during his life time, or at the time of his death. Lazarus, for example, who had been four days dead, had been neither in heaven nor in hell, from which places the mercy and justice of God forbid men to return and live again upon this earth. There is, therefore, some state in the other world besides those of heaven and hell.

ACTS OF THE APOSTLES.

“Whom God had raised up, having loosed the sorrows of hell ; as it was impossible that he should be holden by it.”—(Acts, ii., 24.)

In these words it is necessary to remark two things, which admirably prove the existence of Purgatory. 1st., where Christ descended there were pains and sorrows ; 2ndly, those persons must have been punished and afflicted by them, whom Christ loosed and delivered ; for, as is justly remarked in the Testament of Rheims, “Jesus Christ himself suffered no pain, but delivered those that suffered pains and torments.”

PAUL'S FIRST EPISTLE TO THE CORINTHIANS.

“And fire shall try every man's work of what sort it is . . . if any man's work burn, he shall suffer loss ; but he himself shall be saved, yet so as by fire.”—(1 Cor. iii., 13.)

St. Augustin, on Psalm 37, thus explains this text : “Because St. Paul saith that these men shall be saved by fire, therefore this fire is despised ; but, surely, though they shall be saved by it, yet this fire is more grievous than whatsoever a man can suffer in this life.”

“St. Cyprian too evidently alludes to it in these words : “It is one thing to receive immediately the reward of faith and virtue, another to be long tormented, cleansed and purified by fire.”

St. Ambrose speaks of the same in this manner : “If any man's work burn, he shall suffer loss ; nevertheless he may be saved through fire : whence it is gathered that the same man is both saved in part and condemned in part.”—(Sermon xx., on Psalm 118.)

And again, in his comment on this verse, he adds : “But when he says ‘yet so as by fire,’ he shows that he shall be saved, but that he shall suffer the pains of fire ; that, being purged by the fire, he shall be saved, and not like the wicked be tormented in the eternal fire for ever.”—(St. Ambrose Comment on 1st Cor., iii.)

And St. Jerome, on the same, says : “If the man whose work has burnt and perished, and who suffered the loss of his labour, shall lose indeed the reward of his labour, but shall himself be saved, yet not without the probation of fire ; therefore, the man whose work shall abide which he has built, shall be saved without the probation of fire, and there will be some difference between sal-

vation and salvation.”—(St. Jerome adv. Jovin, lib. ii., c. 13.) “The fire here mentioned is not therefore the fire of hell (Dr. Butler, *ibid.*, p. 282), for salvation cometh not by the flames of the pit ; nor is it a celestial fire, for in heaven no man shall suffer loss ; it must then be that purgatorial fire which is under discussion.”

And again, in the same chapter St. Paul, arguing about the resurrection with the converted Jews of Corinth, speaks thus : “ Otherwise what shall they do that are baptised for the dead, if the dead rise not again at all ? Why are they then baptised for them ? ” (1 Corinth., xv., 29.,) *i. e.*, you Jews admit the practice to be useful for the dead, but how can it be so,—unless they arise ; and if they arise, how can you doubt the resurrection ? From the foregoing an evident proof can be drawn, both with regard to the succour that the souls departed receive from the church militant—and with regard to purgatory ; because the apostle understands by this baptism the voluntary pains and mortifications that we impose upon ourselves for the advantage of those that suffer extreme pains in purgatory ; to baptise oneself, properly speaking, signifies to afflict oneself, to do penance, &c., as may be seen in Luke, xi., 50, and in St. Mark, x., 38.

From the text, thus considered, Dr. Butler says (*ibid.*, p. 277) : “ I propose the following dilemma ; either the practice of baptizing for the dead was an useless and superstitious one, or it was not ; if it were an useless and a superstitious rite, which a blind charity suggested to them, why did not the apostle instruct them to that intent and publicly censure their unprofitable conduct ? If it were not a superstitious rite, the Catholic dogma is triumphant : it is a good and wholesome thought to pray and perform good works for the dead, that they may be freed from their iniquities.”

ST. PAUL TO THE EPHESIANS.

“ Ascending on high he led captivity captive ; he gave gifts to men.”—(iv., 8.) “ Now he that ascended, what is it but because he also descended first into the lower parts of the earth.”—(iv., 9.)

Now no man of reason will maintain for a moment that these captives were the happy spirits in heaven, nor the souls of the damned in hell : the first were never captives, and the others were never ransomed or led out from their eternal prison. The scriptural interpretation of the text is this : “ It is for this reason the scriptures, in speaking of his glorious ascension, says that, ascending on high, he led with him in triumph a great multitude of captives that he wrested from the very hands of captivity itself. . . . But why is it said that he is gone up to heaven with those blessed captives, if not because he first descended from it by his incarna-

c

tion, and that his soul, while his body was in the sepulchre, descended into the lower parts of the earth, to bring out thence the souls of the saints, who were retained as captives in Limbus, and to make them enter into heaven, which the sin of Adam had shut against them.”—(Bib. of l' Abbe Glaire.)

ST. PAUL TO TIMOTHY.

“The Lord give mercy to the house of Onesiphorus, because he hath often refreshed me . . . the Lord grant unto him to find mercy . . . in that day.”—(2 Tim., i., 16-18.)

“Nothing is clearer,” Dr. Butler says, (*ibid*, p. 292,) “than that St. Paul prays for Onesiphorus; and we can scarcely doubt his being dead when the apostle wrote this epistle: this appears in comparing the end of it with the beginning.”

This is very perceptible both from the sixteenth verse, already quoted, and also from the nineteenth verse of the fourth chapter. In the first he prays for the friends of Onesiphorus, and in the last he salutes them; but not Onesiphorus: “and the reason of this is (Dr. Butler continues) that Onesiphorus being dead could not be saluted, but could be prayed for.” Which opinion Dr. Jeremy Taylor confirms when he says: “To which if we add that St. Paul did pray for Onesiphorus (2 Tim., i., 18), that God would shew him mercy on that day—that is, according to the style of scripture, the day of judgment. The prayer was for such a blessing, whose demonstration and effect could not be till after death, which implies clearly that there is need of mercy, and by consequence the dead are even at the day of judgment the subjects of misery, objects of God’s mercy, and therefore fit to be commemorated in the duties of our piety and charity, it being certain that they have need of mercy, and it being uncertain how great this mercy need be, it may concern the prudence of charity to be more earnest, as not knowing the greatness of their necessity.”—(Dr. Jeremy Taylor, Protestant Bishop, quoted by Dr. Butler, *ibid*.)

FIRST EPISTLE OF ST. PETER.

“Because Christ also died for our sins, the just for the unjust, that he might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit, in which also coming, he preached to those spirits that were in prison.”—(cap. iii., 18-19.)

The Douay Testament here justly remarks: “See here a proof of a third place or middle state of souls; for those spirits in prison to whom Christ went to preach after his death were not in heaven,

nor yet in the hell of the damned; because heaven is no prison, and Christ did not go to preach to the damned."

I omit many other texts ; but what I have brought forth will be sufficient (to speak in the most moderate tone) to show that if Purgatory be not positively and expressly proved, from the old and new Testaments, it is at least sanctioned, encouraged and permitted, both by God and his prophets in the old law, and by Christ and his apostles in the new law. Together with those scriptural evidences already quoted there is in the midst of us living and authentic witnesses of this ancient and patriarchal doctrine : I mean the Jews who practice it to this very day. Together with those scriptural evidences and the authentic testimony of the Jews there is still extant another truth-telling witness, so firmly based, so powerfully established, that the gates of hell cannot prevail against her, according to the testimony of Christ. But as I have already given the testimony of the Jews on this head, I shall now proceed to give the evidence of the church, which will constitute the third part of this work ; and as the Protestants themselves admit that she was pure and holy, and uncorrupted during the five first ages, they cannot with any consistency refuse to believe the language that flowed from her heart through the mouths of the holy fathers of those days. " During the first five hundred years the church was pure, and inviolably taught the faith delivered by the apostles."—(Whittaker on Anti-Christ, p. 31, and 1st act of Elizabeth, c. 1.)

In the Epistle of Paul to Timothy, quoted a little above, it is proved that St. Paul prayed for the soul of Onesiphorus ; now I begin this third part by giving the testimony of St. Paul's disciple and convert, St. Denis, the Areopagite.

THIRD PART.

FROM THE HOLY FATHERS.

Anno Domini, 93. St. Dionysius the Areopagite says :—
 "The venerable prelate coming, prays over the dead body : he implores the Divine clemency to pardon all the sins committed through human frailty by the deceased party, and that he may be received into the state of bliss and the region of the living."—(Dionysius Areop., lib. de Eccl., Hierár., chap. vii.)

A. D. 205.—TERTULLIAN.

"We make oblations for the dead." (Tertullian, *de Corona, Militis*, c. iii.) And in speaking of the duty of a Christian widow towards her deceased husband, he says: "She prays likewise for his soul, and begs in the mean time refreshment for him, and that he may have part in the first resurrection, and makes oblations on the anniversary days of his departure."—(Lib. x. *de Monogamia*, cap. 10.)

A. D. 248.—ST. CYPRIAN.

"The bishops, our predecessors, upon mature and pious consideration, decreed that no Christian departing this life should by will have any priest as guardian: and that in case any did presume to do so, no prayers should be made for him, nor sacrifice offered for the repose of his soul."—(Epist. lxvi. *ad Clerum et plebem Furnitanum*.)

A. D. 316.—ARNOBIUS.

"What reason was there that our churches should be so outrageously thrown down, in which prayers were offered to our Sovereign God, peace and mercy were implored for all, for magistrates, armies, kings, friends and enemies, whether alive or dead?"—(Arnob. lib. iv., *adv. Gentes*, p. ult.)

A. D. 330.—EUSEBIUS, BISHOP OF CÆSARIA.

Speaking of the funeral of Constantine, he says: "The holy prince, being exposed upon a stately throne, was much praised, and a great concourse of people together with the priests, not without sighs and tears, offered up prayers to God for the soul of the emperor, thus performing a most acceptable offering to their prince of pious memory."—(Euseb., lib. iv. *de vita Constantini, Imperat*, cap. lxxi.)

A. D. 369.—ST. BASIL.

"If we have disclosed our sins in confession, the growing weeds are by this means so withered and dry, that they will be easily consumed in the fire of Purgatory."—(St. Basil, cap. ix., *1st*.)

A. D. 376.—ST. CRYIL OF JERUSALEM.

"Then we pray for the holy fathers and bishops deceased, then for all who have died amongst us, firmly believing the greatest relief to accrue to those souls for whom that holy and tremendous sacrifice which is placed on the altar is offered up——. After

the same manner we offer up prayers for the dead. We do not indeed plat a crown (as was wont to be done for the Roman emperors when a sentence against a malefactor was repealed), but we make an oblation of Christ who died for our sins, in order to render Him who is most merciful propitious both to ourselves and to them."—(St. Cyril, *Myst. Cath.* 5.)

A. D. 379.—ST. GREGORY OF NAZIAN.

"Oratio, 39—in *Sancta Lumina*," where he makes mention of three sorts of purgation : 1st, by baptism ; 2nd, by penance ; 3rd, by fire. The first and second in this life, and the third in the next.

"In the next life (he says) they shall probably be baptised by fire, which is the last baptism, not only more painful but also more lasting ; which devours the gross matter like hay, and consumes the frailty of all sin."

A. D. 385.—ST. GREGORY NYSS.

"The dead (he says) pass into eternal bliss after having been cleansed from their sins, either in this life by prayers and the study of wisdom, or in the next by doing satisfaction in the furnace of the purging fire."—(St. Greg. *Nyss. Orat. de Mortuis.*)

A. D. 387.—ST. AMBROSE,

In "*Oratio de Obitu Theodosii*," says : "Give perfect rest to thy servant Theodosius, that rest which thou hast prepared for thy saints ; let his soul ascend thither, whence it descended, where it cannot feel the sting of death, where it may know that death is not the end of nature, but of sin. I loved him, and therefore I pursue him to the region of the living, nor will I cease till by my tears and prayers I bring him where his merits call him into the holy mount of the Lord, where there is life without end."

And in his 2nd. *Epist.* to *Faustinus*, where he comforts him upon the death of his sister, saying : "You ought not so much to bewail her as to pray for her ; nor do I think it fit that you should sadden her soul with your tears, but rather recommend it to God in your oblations."

A. D. 393.—ST. JOHN CHRYSOSTOM.

"If a sinner has departed this life we ought to rejoice, because his vicious course is interrupted, and there can be no longer any addition to his sins, and we must relieve him as much as possible, not by our tears, but by our prayers and supplications, by giving alms and making oblations for him ; for these things are not instituted in vain, nor is the commemoration we make in the sacred mysteries for those who are dead, fruitless ; neither is it vain

that he who officiates at the altar, at which the venerable mysteries are being performed, cries out thus : ' for all those that sleep in Christ, and for those that make a commemoration of them : ' these are all done by the ordinance of the Holy Ghost,"—(Hom. xii., in 1st. Epist. ad Corinth.)

" If the sons of Job were cleansed by the sacrifice their father offered for them, who can doubt but the oblations we make for those that are dead bring relief to them ?——Let us therefore with all cheerfulness assist those that are dead, and pray for them ; ——we are all but one body, although some members are more noble than others ; and it is possible we may obtain mercy for them, from all their sins, by our prayers and the oblations we offer for them, and by the means of those who are made mention of with them ; why therefore do you grieve ? why do you weep ? why do you lament, when, for the party deceased, you can procure such relief ?"—(*Ibid.*)

" That commemoration should be made for the dead in the venerable and dread mysteries is not vain ; when all the people hold up their hands, when the priests are there assisting, and when that divine sacrifice, striking dread into all present, is offered, no doubt but by praying for them we render God propitious to them,"—(Hom. iii., in Epist. ad Philip.)

And in Hom. xxi. on the Acts, he says :

" 'Tis not in vain that oblations are made for the dead, 'tis not in vain that we pray for them, 'tis not in vain that we give alms for them ; all this is the ordinance of the Holy Ghost."—The same doctrine does he teach in various other parts.

A. D. 397.—ST. EPIPHANIUS.

" The prayers that are offered up for the dead (he says) are useful to them, though they do not cancel all sins.——For we mention both the just and sinners ; the latter, that we may obtain mercy for them of God, &c."—(*Hæresi, lxxv., quæ est Arenorum.*) Et in Expositione, Cath. Fidei, No. 23, he says : " Now for as much as concerns the dead their names are expressly mentioned, and prayers and sacrifices are offered for them, and the mysteries are frequented for their sake."

A. D. 410.—ST. JEROME.

In Epist. xxvi, to Pammachius on the death of his wife, Paulina, he says :—

" Other husbands dress their wives tombs with violets, roses, and purple flowers, and by these services ease their disturbed mind ; but

our friend Pammachius bedews the holy ashes and the venerable bones with the balm of alms-giving ; with these pledges and odours he cherisheth the resting cinders, knowing that it is written, that as water extinguisheth fire so do alms extinguish sin."

A. D. 420.—ST. AUGUSTIN,

In speaking of the funeral of his mother, says :—"When the body was carried to be buried, I went and returned without tears ; neither have I shed tears in those prayers that I poured out for thee, where the sacrifice of our redemption was offered up for her."—(Lib. ix., Conf., cap. xii.) *Ibid*, cap. xiii., he thus prays for her : "I therefore, O God of my heart !—entreat thee for the sins of my mother : hear me, I beseech thee, through that healer of our wounds that hung on the cross,——do thou likewise, O Lord, forgive her and remit her debts,—forgive them, O Lord ! forgive them, I beseech thee——all she desired was to be remembered at thy altar, at which without one day's intermission she attended, whence she knew was dispensed the holy Victim, that cancelled the hand-writing that was against us." And a little after he says : "Do thou inspire, my Lord and my God, do thou inspire thy servants, that as many of them as shall read these things may remember at thine altar Monica, thy handmaid, and Patricius, her husband, by whom thou broughtest me into this life ; let them remember with a pious affection these my parents in this transitory life, and my brethren under thee our father in our Catholic mother.——That so what my mother made in her last request may be now abundantly performed for her by the prayers of many." And again : "Supplications for the souls of the departed (he says) are not to be omitted, which the church has undertaken to offer for all that are dead in the Christian and Catholic community, under one general commemoration, even without mentioning the names ; that by this means all those who have no parents, or sons, or relations, or friends, to pray for them, may have this charity performed unto them by their common mother the church," &c.—(Lib. i., de cura pro Mortuis, cap. iv.) St. Augustin is equally explicit on this subject in various other parts of his writings.

A. D. 450.—THEODORET

Asserts that Theodosius the younger, prostrate before the relics of St. John Chrysostom, prayed for the souls of his parents, Arcadius and Eudoxia : "Moving his eyes and forehead to the coffin, he offered supplications for his parents, begging that they may obtain pardon for the sins they might have committed through imprudence."—(Theod., lib. v., Hist. Eccl., cap. xxxvi.) 'Tis enough, 'tis enough !

Now all these holy fathers were the most eminent organs of the

Catholic church in their time, and the reader will be pleased to observe that all of them lived and taught within the space prescribed by Queen Elizabeth's : 1st, and omnipotent act of parliament, and by Whittaker's more candid avowal, viz., that, "during the first five hundred years, the church was pure, and inviolably taught the faith delivered by the apostles."—(Whittaker on Anti-Christ, p. 31 ; and 1st act, Elizabeth, cap. 1st.)

As an only conclusion from this part I leave to the Protestants themselves to reconcile the teaching of the above-mentioned fathers and doctors on the present subject, with this acknowledgment of theirs. I shall here again add what I said before after giving the testimony of all nations, viz., that the dogma of Purgatory and the practice of prayers for the dead were universal in the Greek church, as well as in the Latin, since the days of the apostles to the days of the reformation ; but even the effects of this latter event, as far as it was a drawback on the universality of this dogma, is like a little speck upon the boundless horizon of Christianity.

In the Greek church, the following is the third prayer that the priests recite at the altar while all the people are kneeling : "Hear us, prostrate and miserable sinners, beseeching thee to give rest to the souls of thy servants deceased before us, in a glorious place."

—And in their private prayers : "Grant, O Christ ! remission of sins to those that are dead, and cleanse them by thy grace."

This language, this testimony, delivered by the holy fathers on the part of this other faithful guardian of God's truths, the church, is sufficient.

PART FOURTH.

I shall now proceed to the fourth part of this little work, viz., that the dogma of Purgatory is Protestant. The first testimonies that I shall quote from Protestant writers are like a sword with a double edge, that severs them from any claim to the authority of the holy fathers, in the first place ; and, secondly, cuts them off from the body of the orthodox faith, that was believed and taught by these same holy fathers, and that too during the five first centuries : *ex ore tuo te Judico Protestans*. Protestant, out of thy own mouth, and by thy own testimony shall I judge thee.

N.B.—All the testimonies under this part are Protestant.

Bullinger, having perused different passages of St. Austin's writings concerning prayer for the dead, acknowledges "that not in one, but in many places, Austin makes mention of sacrifice for the dead," &c.—(De Orig. Err., fol. 223.)

Dr. Fulk owns, Confut. Purg. p. 110, "that Austin concludeth very clearly that some suffer temporal pains after this life, this cannot be denied : " and, in p. 320, not only censureth St. Ambrose, "St. Chrysostom and St. Austin for allowing prayer for the dead, but also affirmeth (in speaking of the death of Constantine the Great, who lived some time before those fathers,) "that in his burial there is mention of prayer for his soul, according to the error of the time." And, in p. 355, he confesses "that Tertullian, Cyprian, Austin, Jerom, and a great many more, teach "that sacrifice for the dead is the tradition of the apostles."

Dr. Willet also admits (Tetract, part iii., page 97,) "that divers of the ancient fathers did incline too much to mention and commend prayer for the dead."

Calvin says (De Rat. Ref. Eccl.,) "I do not deny those prayers to have been received by St. Chrysostom, Epiphanius, St. Austin, and such others, because they had them from their predecessors."

The Centurists (Cent. iv., col. 454) observe, "that a great multitude of people poured out their prayers, with tears, for the soul of the emperor ;" and they accuse Lactantius, Prudentius and St. Jerome of teaching the doctrine of Purgatory : and in Cent. iii., col. 87, they say : "Thou mayst see the seeds of Purgatory spread abroad in some places of Origen." And they produce several passages out of his writings in which he establishes Purgatory ; and they confess that in his book, entitled "De Principio," "he decrees Purgatory to be the punishment of sins."

Joannes Winkelmanus (in Apoc., p. 206) declares that Origen "decreed a Purgatory wherein after this life some sins are purged."

Dr. Beard accuses Athanasius, Basil, Gregory of Nazianzen, of supporting the same doctrine.

Zuinglius, when pressed by the authority of the fathers, replies (tom. i., epich. decan. Miss., f. 186) : "If it be so as Augustin and Chrysostom report, I think that the apostles suffered certain persons to pray for the dead, for no other cause than to condescend to their infirmity."

The Protestant translators of Mr. du Pin. Cent. iii., 3, say :—

"It is evident, from some very ancient records of the church, that it was a custom among Christians *ab antiquo* (from the beginning) to pray for the souls of the faithful departed in the dreadful mysteries."——St. John Chrysostom plainly asserts, in his third homily on the Phillipians, that "it was decreed by the apostles, and this we find practised by many eminent fathers of the church."

Bucer allows that prayers and alms were made for the dead almost from the very beginning of the church.

Chemnitius admits that in the writings of Dionysius the Areopagite, who was converted by the apostles, mention is made of "prayer for the dead in the church." The same is acknowledged by Melancton.

Mr. Gifford (in *Demonst. against the Brownists*, page 38) says : "In the public worship: to pray for the souls of the dead, and to offer oblations for the dead, were general in the church long before the days of Austin, as appears in Cyprian and Tertullian, who were before him and nearer to the times of the apostles."

These are the testimonies that chiefly constitute the two edged sword already spoken of. And has it shed no blood? my good good Protestant friends will answer; who, with their right hand upon its hilt, have classed at our side, without an exception, all the fathers of the primitive church; who have represented them as unanimously teaching the doctrine of Purgatory; and who candidly acknowledge, both by act of parliament and by the most sincere avowals, that the church was never so pure, so holy, so unblemished, as in the days of those fathers, and that she *taught inviolably* but the faith delivered to her by the apostles. Indeed I have not words to express my thanks for such candour; but, by way of sympathising with them, I shall say, what a pity! that some Protestants did not exist in the days of the apostles to stop this growing evil, and to prevail upon the chosen ones of Christ to lay the axe at its root, and prevent the progress of a doctrine that was *borrowed from pagan fable and philosophy, and founded upon no warranty of scripture*. With a heavy sigh and a soft rolling tear at this plight of my best friends, the Protestants, I hasten to give the other testimonies.

Luther, on some occasions, admits of Purgatory as an article founded on scripture.—(Assert., act 37, Disp. Liepsic.)

Melancton confesses that the ancients prayed for the dead, and says that the Lutherans do not find fault with it.—(Apol. Conf. Aug.)

Dr. Thorndike says, in his "Just Weights and Measures," cap. xvi. : "The practice of the church in interceding for them at the celebration of the eucharist is so general and so ancient that it cannot be thought to have come in upon imposture, but that the same assertion will take hold of the common Christianity."

Dr. Forbes, in his discourse on Purgatory, says :— "Let not for example the ancient practice of praying and making oblations for the dead, received throughout the universal church of Christ, almost from the time of the apostles, be any more rejected by Protestants as unlawful and vain. Let them reverence the judgment of the primitive church, and admit a practice strengthened by the uninterrupted profession of so many ages."

Dr. Jeremy Taylor, whose testimony is already given, is most explicit on this subject.

Bishop Montague, in his Appeal, cap. xviii., asserts, that "the souls of the righteous, before Christ's ascension, were not in heaven, strictly taken, not in that heaven which is now the receptacle of the righteous." And his interpretation of those texts, which seem to make but two places, is as follows :—"This is to be understood of the final state of souls after the day of judgment, when there will be no more than two conditions of souls everlastingly, viz., heaven and hell, and in this both churches agree."

Bishop Andrews, in his "Private Devotions," printed at Oxford in 1675, prays thus: "Give to the living mercy and grace, and to the dead rest and light perpetual."

Bishop Barrow, of St. Asaph, in his epitaph written by himself, proceeds thus :—"The remains of Isaac Barrow, Bishop of St. Asaph's, deposited in the hands of the Lord, in the hope of a joyful resurrection solely by the merits of Christ. Oh ! all you that pass by into the house of the Lord, the house of prayer, pray for your fellow servant, that he may find mercy in the day of the Lord."

Dr. Thorndike, in like manner, in an epitaph composed by himself, says :—"Here lies the body of Herbert Thorndike, formerly a prebendary of this collegiate church, Westminster, who in his life time endeavoured by prayer and study to discover the right method of reforming the church ; do you reader implore for him rest and a happy resurrection in Christ."

Bishops Usher, Sheldon, Blandford, &c., believed that the dead ought to be prayed for : vide Collier's History, and the papers of

the Duchess of York, where she says : " I spoke severally to two of the best bishops we have in England (Sheldon, Archbishop of Canterbury, and Blandford, Bishop of Worcester,) who both told me that there were many things in the Roman church which it were very much to be wished we had kept ; as confession, which was no doubt commanded by God ; that praying for the dead was one of the ancient things in Christianity ; that for their parts they did it daily, though they would not own it."

The pious Dr. Johnson, prayed for the soul of his departed wife. Vide his " Meditations."

The Bishop of Exeter prayed for the soul of poor princess Charlotte, " as far as this is lawful and profitable."—(Vide the sermon on the subject.)

Dr. Priestly, who at one time denied the existence of the soul, but, when dying, admitted a Purgatory, called for Simpson's work on the duration of future punishment, and recommended it in these words: " It contains my sentiments ; we shall all meet finally ; we only require different degrees of discipline suited to our different tempers, to prepare us for final happiness."—(Edinburgh Review, Oct., 1806.)

The Cambridge Professor of Divinity, in his lecture, expresses a hope, and quotes Dr. Hartley as doing the same, " that all men will be ultimately happy, when punishment has done its work in reforming principles and conduct."—(Lectiones, vol. iii., p. 154.) And in his lecture on Purgatory he says : " With regard to the doctrine of Purgatory, though it may not be founded either in reason or in scripture, it is not unnatural. Who can bear the thought of dwelling in everlasting torments ? Yet who can say that a God everlastingly just will not inflict them ? The mind of man seeks for some resource ; it finds one only, in conceiving that some temporary punishment, after death, may purify the soul from its moral pollutions, and make it at last acceptable even to a Deity infinitely pure."

Thank you, Mr. Professor : then we must admit a Purgatory, though it should have neither reason nor scripture on its side : I hope your class have benefitted by this lesson.

Bishop Overal (Notes on the Common Prayer, p. 64) says : " Besides, prayer for the dead cannot be denied but to have been universally used of all Christians in the ancientest and purest times of the church, and by the Greek fathers, who never admitted any Purgatory, no more than we do, and yet pray for the dead notwithstanding."

Dr. Nicholls, in his additional notes on the Common Prayer, p. 64, says : " Although it cannot be exactly and distinctly declared what benefit the dead receive from these prayers, which the living make for them ; yet, if there be nothing else, there is this at least in it : that hereby is declared the communion and conjunction which we have still, with one another, as members of the same body, whereof Christ is the head."

Bishop Cosin (upon the prayer that we with all those that are departed in the true faith of God's holy name, may have our perfect consummation and bliss) says : " And whatsoever the effect and fruit of this prayer will be, though it be uncertain, yet hereby we show that charity which we owe to all those that are fellow servants with us in Christ ; and in this regard our prayers cannot be condemned, being neither impious nor unfit for those that profess the Christian religion."

Bishop Mills, in his edition of St. Cyril's works, printed at Oxford in 1703, says : " The custom of praying and offering up sacrifice for the faithful departed, though not supported by any express testimony of sacred scripture, most evidently appears to have prevailed in the church, even from the very times of the apostles."

Bingham, (*Antiq. of the Christian Church*, lib. xxiii., cap. iv., par. 12,) says : " Now this was rather done, because in the communion service, according to the custom of those times, a solemn commemoration was made in favour of the dead in general, and prayers offered to God for them ; some eucharistical, by way of thanksgiving for their deliverance out of this world's afflictions ; and others by way of intercession, that God would receive their souls in a place of happiness ; that he would pardon their human failures, and not impute to them the sins of daily incursion, which in the best men are remainders of natural frailties and corruption."

In the "*Saturday Magazine*," July 27th, 1833, p. 30, under this heading. " The Manner in which the early Christians treated their Dead," the following appears : " From the more early writers we learn that the primitive Christians did sometimes offer up both private and public prayers for the dead ; *i. e.* for all the servants of Christ departed this life in his faith and fear ; for saints and martyrs, and not for ordinary Christians only, they offered up prayers as well as praise. They gave thanks to God for delivering the deceased out of the miseries of this sinful world, and they prayed that he would receive to himself to rest, and happiness, the souls that he had taken out of this world ; and that, at the general resurrection he would consummate the glory of the elect, both in body and soul."

The learned Leibnitz (in his *System of Theol.*) in fine says : "The most ancient sentiment of the church is, that prayers are to be offered for the dead, and that the dead are helped by prayers, and that those who are departed out of this life, though received by God to grace through Christ, their eternal punishment remitted, and themselves made heirs of eternal life, do still oftentimes suffer some paternal chastisement or purgation from sins, particularly if in this life they have not sufficiently washed away this stain; and to this some have applied the words of Christ about paying the last farthing, and that all flesh be salted with fire; others, the passage of St. Paul concerning those that have built upon the foundation of wood, hay, stubble, and shall be saved, yet so as by fire; others, the passage about baptism for the dead. The holy fathers differ as to the mode of purgation——but be that as it may, almost all have agreed in a paternal chastisement, or purgation after this life."

Now I shall give on this subject two questions proposed by a minister of the church of England, and answered by himself in an "Essay on Peace."

Question 1st. Whether their (the Papists) praying for the most wicked sinners be not a proof that they think Purgatory a shelter for all crimes? Answer. "They positively believe as we do, that as the very good and faithful servants of God go directly to heaven, so sinners who die without a sincere repentance go directly to hell—in this we agree. But because the inward state of the dying Christian is unknown to them, therefore suspending all judging in a case wherein not they, but God alone is judge, they let charity prevail, which, supposing and hoping the best, prays for all such as die; knowing that if the souls for which they pray are not capable of relief, yet their prayers will not be lost before God, who is the faithful rewarder of charity, even though it happens to be misapplied. Just as the apostolical salutation (peace be to this house) was not lost, even in a house where there was no son of peace; for in this case Christ promised the peace should redound to their benefit, who made the prayer of peace for their neighbour. Thus they expound their charity, and it being an innocent piety, if not well grounded, it ought at least to be no occasion of breach between us."

The second question is: "Whether the church of Rome, asserting a Purgatory, has not given sufficient cause for a separation?" &c. Answer. "This seems a dispute about words,——Now, I wish the thing were calmly considered, to see if something of this debate be not more of terms than of real difference; the reason I have is this: I see great men in our church hold a kind of third place, or a third state of souls——'tis true, here is no mention yet of punishment, and therefore but little resemblance with Purgatory. But if we take in here what Bishop Forbes

supposes in his discourse now mentioned, it will come something nearer, for in his third state (taught, as he says, in the primitive church,) he supposes the guilt of lesser sins, and likewise a forgiveness of such sins by the prayers of the church. Now this cannot well be supposed to be any part of heaven, since nothing that defileth can enter there, and it is contrary to the general notion of heaven to think it capable of sin; neither can it be hell, because there is no forgiveness there: must it not therefore be a state capable of sin, which is not heaven, and capable of forgiveness, which is not hell; and how far does this come short of Purgatory? Especially since such souls, while under the guilt of those lesser sins in which they die, cannot be admitted to the vision of God, and consequently have the punishment of privation, which is of all the greatest—till, by the intercession of the church, such guilt is remitted. Thus by deduction we are come to a third state, and even of punishment, as taught by Bishop Forbes, from the authority of holy fathers and councils. Besides, the usual forms of wishing the dead *peace, light and refreshment*, together with *mercy*, shew a place or state of *uneasiness*. And even in our *Litany*, as the middle state is evident in the prayer for deliverance in the hour of death, and in the day of judgment; inasmuch that between death and the day of judgment there must be some state out of which we pray to be delivered at that great and last day; so the *afflictive part* is plainly implied in the word *deliver*, which is always from something *disagreeable* to us. If then we can go thus far in our communion, the Roman Church will here meet us; for though they generally speak of Purgatory fire, yet, upon due inquiry, I find this fire is no more than the common opinion of their divines, but no where defined, as of faith, either in the councils of Florence or Trent, in both which Purgatory is defined, without mention of fire: nay, the Greeks opposed this opinion in the Council of Florence——and yet without any breach of communion on this account. Hence since this point of Purgatory fire is only an opinion, and not imposed on any—according to our second rule it ought not to be insisted on; and hence is a way made here which gives some hopes of peace.”—(Essay for Cath. Com. by a Minister of the Church of England, London, 1704.)

IN KING EDWARD'S DAYS

“There was laid down a bidding prayer by the visitors: it was to be used by all preachers, either before or in their sermons, as they thought fit. The last part of it, differing from what is used at present, runs thus: ‘You shall pray for all them that be departed out of this world in the faith of Christ, that they with us and we with them, at the day of judgment, may rest both body and soul with Abraham, Isaac and Jacob in the kingdom of heaven.’” (Collier’s Eccl. Hist., part ii., lib. iv., p. 227.) And the same writer

adds: "To bring the French to a friendly disposition, the English council paid a particular regard to the memory of Francis I. This prince died on the 22nd of March last, and on the 19th of June a dirge was sung for him in all the churches in London. The choir of St. Paul's was hung with mourning, and no other circumstance of state or solemnity omitted. The Archbishop of Canterbury (Cranmer) with eight other bishops, in their richest pontifical habits, sung a Mass of Requiem, and a sermon was preached by Ridley, elect of Rochester." (Collier, *ibid.*, part ii., book 2, p. 229.)

"In the office of burial, the soul of the deceased person is recommended to the mercy of God; and the minister is to pray 'that the sins which he committed in this world may be forgiven him, and that he may be admitted into heaven, and his body raised at the last day;' this is contained in the first service book or Liturgy of Edward VI. And this book was composed under the immediate influence and inspiration of the Holy Ghost." (Rev. D. Neal, *Hist. of the Purit.*, vol. i., p. 48.)

On the 15th of January, 1549, under the influence of another Holy Ghost, whether brother or cousin german to the first I can't say, for I never knew before that there were two; but one thing is evident, that he was a Protestant Holy Ghost. Under his influence, I say, the former liturgy was condemned, and the Book of Common Prayer introduced. "The preamble sets forth that the Archbishop of Canterbury, with other learned bishops and divines, having, by aid of the *Holy Ghost*, with one uniform agreement, concluded upon an order of divine worship," &c.—(*Hist. of the Purit.*, vol. i., p. 51.) By this it is evident that the Protestants of England did not reject the doctrine of Purgatory and prayers for the dead till the middle of the 16th century, an epoch of curious notoriety, a change of momentous import, to operate which they were obliged to make Holy Ghost war against Holy Ghost, a *scuffle* as much famed in the annals of history as is that of St. Michael and the dragon in the Testament.

Here, again, I recall the universality of the dogma of Purgatory admitted by the Protestants themselves. "Finally (Dr. Butler says in his Lecture on Purgatory), leading eminent Protestant divines confess and admit that 'all the liturgies, published from the council of Ephesus in 431 to the 16th century, Catholic, Nestorian, Eutychian, Malabar, Chaldean, Egyptian, Abyssinian and Ethiopian; those of Constantinople, of the Greeks, Syrians, whether orthodox or Jacobites: those of St. Basil, St. Chrysostom, St. James, explained in the 4th century by St. Cyril of Jerusalem: that in fine of the apostolic constitution written before the

others in the 3rd century—are an uniform of the subject of praying for the dead.” Enough !

PART FIFTH.

PURGATORY FROM REASON.

AN ARGUMENT FROM PRIMITIVE TRADITION.

Suppose God had not revealed the doctrine of Purgatory to Adam after his fall, when he announced to him the happy tidings of the Messiah, who was to ransom him and all his posterity ; nor to any of the patriarchs, but reserved it for Moses or one of the prophets ; and suppose that he thus accosted Moses on the subject :—“ Moses ! ” “ I am here my Lord ; speak ! ” “ Go, teach my people the doctrine of Purgatory ; tell them that the souls of Adam, of Noah, of Abraham, of Jacob and of all the just, shall be detained there till the coming of Christ the Redeemer : tell them at the same time that these souls shall be consoled and relieved by the prayers and good works of the living : ” Moses could have replied, “ My Lord I don’t understand thee ; whom do you say, shall I instruct in these truths ? Our people ? Why, my Lord, they know them already at their fingers ends ; and if I rehearse them over again, they will murmur and say, why not teach us something that we don’t know ? Whom then shall I teach ? The pagans ? Why, the pagans are as well instructed in these truths as we are, and they know as much about them as I do. ” All nations are versed in them, all people profess them ; therefore it would be as foolishly redundant on my part to attempt to teach them over again as it would on the part of an astronomer, in his treatise, to lay great emphasis on these words, *it is day when the sun shines* ; or on the part of a naturalist, to prove by a long and learned dissertation that potatoes grow in the ground, and not upon the branches of trees.

An argument deduced from scripture and from Protestant writers :—It is the confessed and acknowledged belief of the universal church that there was a place of repose for the souls of the just before the coming of Christ, which place was called Abraham’s bosom by way of eminence, and not because it had not existed

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before his time ; for in that case what would become of the souls of the just, of Abel, of Adam, of Noah, &c. ?

This belief is confirmed by numerous texts of scripture. Isaias represents the souls of the just in this prison as longingly wishing for the promised liberator, and praying in this manner for his arrival :—“*Rorate cœli, desuper et nubes pluant Justum.*” Dives addressed himself to Abraham, to send Lazarus to cool his tongue : David represents Christ as breaking the iron bars and bolts to liberate those prisoners : Paul shews him leading captivity captive : Zachary, points him out as ransoming them with the blood of the New Testament : Peter, as preaching to them in their prison : Matthew, as leading multitudes of them with him at his resurrection ; John confirms this by shewing that no person could go to heaven but he that descended from heaven—(iii., 13) : Luke, by shewing that David did not ascend to heaven—(Acts, ii., 34) : and yet we read that David was justified. Why then, if heaven were at once to be entered by the just, and that there had been no third place, did not David ascend there ? for certainly he had as good a right to do so as any other of the just ; and yet Luke says he did not go there : therefore there must have been another place. It is only losing time to urge this argument, whereas the most eminent Protestants admit it as well as the Catholics,—Bishop Montague in his “Appeal,” c. xviii. (See above, &c. &c.) Then, as all agree that there was a third state before the ascension of Christ, where the souls of the faithful and just were detained, and as no Protestant with the bible in his hands can positively prove that this place was entirely broken up after the ascension, or that all the prisoners were then liberated, or that souls are not still detained there to pay the last farthing of their debts and atone for the remaining stains of sin, reason forcibly commands us not to sacrifice so old, so established, so solidly based a dogma to the flimsy, capricious, wandering and inconstant principles of Protestantism, whose chief work and design is the demolition and pulling down of all that is charitable, all that is ancient, and all that is venerable in Christianity.

Again,

It is asserted in various passages of the sacred scriptures that every man shall be rewarded according to his works, and consequently punished according to his sins : nothing can be more conformable to the decrees of God's justice. Now let us suppose for a moment, with the Protestants, that there is but a heaven and a hell ; I ask how the above principle can be carried out ? for to heaven there is no admission for the defiled, and a mere idle word defiles, because we shall render an account of it on the day of judgment : and out of hell there is no redemption, and the privation of the sight of God is the greatest punishment that can be inflicted on the damned.—(Vide “Testimony of a Minister of the Church of England,” p. 53.) Hence the greatest punishment is com-

mon, both to the greatest sinner, the greatest blasphemer, the greatest murderer, and to the man who is guilty of a mere idle word or a jocose lie, without proceeding any farther. Justice abhors the decision, nature shudders at the thought of it, reason rejects it with indignation, common sense is revolted at the idea of it, and charity flings it back in the teeth of its assertors and supporters.

Now suppose, for peace sake, that we should fling away from us a dogma so ancient, so venerable, so respectable, so universal—a dogma, that has the most authenticated prescription in its favour, that is linked with the faith of every nation from the days of Adam to the present, that is trumpeted by the language of every people, that was taught by the patriarchs, sanctioned by God and his prophets in the old law, and by Christ and his apostles in the new; that was universally and unanimously believed and taught by the church and the holy fathers in the first ages, according to the admission of the most learned Protestants; that was believed and even taught by the elite amongst the latter; that at the present time, as well as during all the ages of the world, is with a few little exceptions as universal as man; suppose, I say, we should fling it away from us, what substitute will you Protestants give us for it? “He that hath ears to hear let him hear.” You give us the comfortable doctrine, that all crimes are equal. Well then, Messrs. Stoic, according to the dispensation of your justice, I shall suffer as much for stealing a blackberry, as for killing a man; for telling a jocose lie, as for the guilt of the most horrible treason; for expressing an idle word, as for being the most cruel assassin! Why not practice this principle in your law courts? why do you consider that which would be foolish and ridiculous in a magistrate, decent and becoming in God? Surely you don’t mean to say that the magistrate is wiser than God? But as all crimes are equal, let all punishments be the same; and as all laws are emanations from the divine law, let them be interpreted according to their prototype; and let there be one standard rule, viz. : to cast into the same dungeon the man who steals an apple and the man who robs the temple of God, &c. This rule, once adopted, will be attended with the happiest and the most advantageous results, for it will put an end to the protracted disputations in civil courts; in criminal courts, in ecclesiastical courts; judges, counsellors and lawyers will not consume the resources of their clients in law expenses; and this other unwelcomed host, the police, will not be fed upon taxes levied on the industrious, at least to the same extent. This will be the short way to do business; moreover, what is justice with God is justice with man. However, I would, for peace sake, adopt this principle, with all its advantages or disadvantages, whichever they be, if the Protestants would only prove that God is devoid of justice, and man of reason. I shall add another word here. We are reproached with having borrowed

Purgatory from pagan *fable* and *philosophy*. If it have no other foundation, it is even a very good thing that it is supported by the authority of learned pagans. Now I in turn reproach them with having adopted a principle that was scouted and laughed at and ridiculed by the pagans and every man of reason. Here are the words of the poet, Horace, on the subject :—

“ For though we learn
By nature, good from evil to discern ;
What we should wise pursue, or cautious fly ;
Yet she can never with a constant eye
Of legal justice mark each nice extreme ;
Nor can right reason prove the crime the same,
To rob a garden, or, by fear unawed,
To steal by night the sacred things of God.
Then let the punishment be fairly weighed
Against the crime ; nor let the wretch be flayed,
Who scarce deserved the lash. I cannot fear
That you shall prove too tenderly severe,
While you assert all vices are the same,
And threaten, were your's the power supreme,
Robbers and thieves your equal rage should feel,
Uprooted by the same avenging steel.

“ Horace,” lib. i., sat. 1.

If he were alive in our days, he would, as he says in another place, burst his sides with laughter at the expense of our Christian stoics who endeavour to pawn such a system upon an infinitely wise and just God. It is indeed a perfect mockery; it is insulting the most ordinary common sense of man ; it is reducing the Eternal to a state inferior to that of Momus, who was the fool of the pagan gods ; it is in fine stripping him of his noblest attributes ; his wisdom, his prudence, his justice. Bravo ! Protestants ; you certainly have reason to laugh at Purgatory. But we Papists are unfortunately so stiff-necked that, unless you hold out to us some other inducement, some other more comfortable doctrine, we are likely to bide by the old land marks.

Protestant: Oh, nonsense ! Be not discouraged ; our religion is the only one that has got a supply of ways and means. If you Papists find fault with the above, we can safely recommend you the following :—You are not aware perhaps that thousands of souls have been sent to heaven by the patent passports of Johanna Southcote. Could you desire any thing more agreeable or more comfortable ? But as you are always thorny in your objections, you might say that it would be troublesome to St. Peter to examine whether the autograph of Johanna, attached to each passport, be authentic or forged. Even in this case we can remove your difficulty ; for, as you must be aware, we have got Queen

Elizabeth, who was the first vicarress of Christ's Protestant church upon earth, and consequently the present holder of the Protestant keys of the kingdom of heaven. Why she undoubtedly can make it her business to examine those passports and admit the bearers, if it be troublesome to St. Peter to do so. But as you are always difficult customers, you most likely will ask where are these passports to be found? are any more of them left? As I cannot give you correct information upon this head, I must make up for it by recommending to you in all confidence the following, viz.: there are many holy societies who call themselves the elect, and who are so no doubt; and though it be somewhat painful to serve an apprenticeship to them, yet you shall be amply compensated for your trouble; for as soon as you are out of your time you shall be admitted a member, and then there is not the remotest chance of your losing your salvation; no, though you should endeavour all you could to do so: and as to be scrupulous about committing sin, it is the very ruin of our system; for to commit sin is our virtue *par-excellence*. "Let us sin that grace may abound.—Murder and adultery do not hurt the pleasant children of the *elect*, but work even for their good—they make them holier on earth and merrier in heaven."—(Honble. Richd. Hill's five Letters, and Eaton's "Honey Comb.")

Oh! I cannot help exclaiming, happy people! happy country! no pains, no torments, no purgatorial fire, no intermediate state await you at your departure out of this life; you are immediately wafted before the throne of the Most High; immediately seated side by side with the angels of God; immediately the glory of God dawns upon you, and its gleam shall last for ever. Oh! I am almost a convert already at this glorious intelligence; my soul begins to be inebriated at these fond reflections; it begins to sob after the rewards promised to the elect. My flesh too has an itching for it, because none of its passions are to be restrained: however, as it is not over prudent to take too speedy a step in a matter of such importance, with all due deference I shall ask a few questions on the subject: 1st, I should like to know how many years I should serve before I be admitted a member! 2ndly, I should like to know what are to be the destinies of those whom God calls out of this life before the entire apprenticeship is served? of those who had not the good fortune of procuring a passport from Johanna Southcote? and of all those waste souls that unfortunately belong to no society, yet, well-intentioned, poor things, free from any heavy crimes, but stained with a few light ones that exclude them from heaven, where nothing defiled can go? My dear Protestant friend, I must not give you the unnecessary trouble of answering these questions when I can find them answered in another place. Pierre de Joux, in a note on his 41st letter on Italy, addressed to the Count of Moreland at Oxford, says upon this subject: "The partisans of Luther and Calvin, particularly the Socinians

and the Rationalists, stupidly tear out from the annals of humanity the page of its birth and that of its death ; they not only deny original sin and the fall of man, but also the purification after death, or the existence of an invisible and intermediate abode.

“Instead of commencing and continuing the history of the human race, Calvinism leaves in it a deadly hiatus; it casts so thickly clouded a veil upon the continuation of the existence of man beyond the tomb, that the celebrated Priestly* teaches positively that man dies altogether body and soul, and that God the Creator will raise up both of them at the same time, to undergo the last judgment. The other Protestants, and they are incomparably the greater number, believe that the soul, when separated from the body, dwells buried in a profound slumber ; that it reposes in a state of complete inactivity ; that it sleeps insensible to every thought, to every reflection, to every recollection, till it awakens from this lethargical state to unite itself to an imperishable body, which it is to animate.” Sad destinies of those vagabond souls that belong not to the societies of the elect. Indeed we are now come to the solution of the above questions, and we strongly recommend the opium trade to be upheld, that, instead of a last sacrament, a strong dose of it be administered to those straying and vagabond souls that belong to no club or society, particularly if they belong not to the society of the *elect*. For my part, who have the disposal of my soul in my own hands as yet, I would prefer, after the fashion of the ancients, to lend it to that notoriously dull animal with long ears, or to a goose that is intended to be fattened for Michaelmas : or even that a frisky goat browsing over my grave should snatch it up and run away with it, without having any one present to cry out stop thief : I say, I would prefer either of these transmissions to its remaining a torpid, dull, sleepy insensible lump, covered up in the grave along with the body, an incumbrance to the grave digger when he comes to open it afresh, and from its torpor vainly warned by the sound of the spade, but remains to undergo the operation of being dug up in pieces along with the clay.

“To laugh is want of decency and grace,
But to be grave, exceeds all power of face.”

Really some things are so ridiculous, as, in vulgar phraseology, to be said to make a certain quadruped laugh ; but as I think the animal has no risible faculties, I should not like to push Protestant theories so far ; my ambition would be fully satisfied by merely causing the hyena to smile at them. Enough !

I shall now conclude with the language of that illustrious convert, Pierre de Joux. He says, in speaking of the angelical salutation, still addressing himself to the Count of Moreland in his 40th letter, p. 255 :—“ This remarkable citation, my lord, conducts me

* Priestly acknowledged a Purgatory on his dying bed ; see his testimony amongst the Protestant ones.

to the exposition of the spiritual and invisible relations that inseparably unite all the members of the church—the just that arrived at perfection and sit on thrones of glory with the Lord in the heavenly abode, all the faithful who inhabit this material world with us, and the souls of the departed that suffer in the intermediate region ; for you are aware, my lord (continues he), that there is no separation for those who are in Jesus Christ. Understand then by the names the church triumphant, the church militant, and the church passive or suffering, three different situations in which the family of God subsist, first those who have gained the victory over this world ; 2ndly, those who, like us, struggling without ceasing against sin, and endeavouring to triumph over their vicious habits, labour for their salvation with fear and trembling ; 3rdly, those departed souls in the intermediate abode, whom faith and the spirit of penance and contrition animates, but who are not entirely purified from the stains they contracted in this visible world, and who cannot as yet enjoy the beatific vision of God.

“ The three evangelical virtues, faith, hope and charity, will give you an idea, my lord, of the triple situation in which the human souls successively find themselves. Here below faith serves us as a flambeau, *we march by faith and not by light* : in the regions of purification hope reigns, and the solid expectation of the presence of God constitutes the consolation of the suffering church : charity, the celestial love and the possession of the sovereign good, constitute the ineffable raptures of the martyrs, of the angels and of the saints : those three virtues are nevertheless inseparable ; they are equally necessary to salvation ; they are indissolubly linked in the unity of Catholic church. Oh, the amiable harmony of compassion, of prayer and of love ! mysterious chain that nothing can break asunder. Such is the compliment of the history of the church of God : this history, fecund in events, in vicissitudes, in spiritual fruitions, commences for us at the cradle, continues under the tomb, and is accomplished in heaven. No sect in the world can present so precious a whole : all have torn out the leaf of death ; the page of the purifications has been dragged to pieces by the schismatics, who find themselves justly punished for their profanation : for, the history of the spirits of the just, of those who have arrived at perfection, the book of glory, in a word all has totally disappeared from amongst them. It is no longer but in the solemnities of the Catholic church, in her affecting requiems, in the sublime hymns that are chaunted at the festival of all the saints and of all the souls, or, finally, in the cupolas of our magnificent temples, that the sectaries of every denomination can still retrace some scattered fragments of the memoirs of humanity, which they content themselves to admire as fictions useful to poetry and the fine arts. Oh ! what consolation, what sublimity, and what unspeakable charms are contained in this doctrine of the apostolic church.

Where upon earth is the sensible heart, where the virtuous man that could refuse interceding with God in favour of these souls that he loved, notwithstanding their weaknesses, and that are departed this apparent world? What faithful member of the church militant could hesitate to join his humble invocation to that of his brothers of the church triumphant? to pour out some refreshment upon the souls of those who suffer in the abode of purification? to have an habitual intercourse with the spirits of the just, to live in the communion of the saints, to converse by prayer with the angelic choirs, with the prophets and the patriarchs of the ancient world? to unite himself by activity of thought to those heroes of Christianity, to the blessed apostles and holy martyrs? to converse by the pious elevations of his soul with the most noble ornaments of the latter ages, with the Bernards, the Xaviers, the Vincents of Paul, the Francis of Sales, the Charles Barromeus; furthermore, to unite the sweet accents of the praise of God to the celestial hymns that the blessed mother of the Lord causes us to hear in the gospels, and which, in common concert through the vaults of heaven, those glorified virgins repeat, who have lived but to honour that great God who is at present their eternal recompense and the rapture of their joy. Finally, to join his humble intercession to those of the Magdalenes, Genevieves, Therasas and Bridgets. What pure joy for the heart! what a happy society in the solitude! what a sweet mitigation in the greatest anguish! what a powerful antidote against the temptations of vice, against the perpetually new-born attacks of the passions, that war against our souls! In effect, amongst the dissenting communions there is no festival for the departed, there are no anniversary solemnities to recall to their minds the objects of the most holy attachment; no day exclusively consecrated to weep over their tombs, or rather to offer for them the pure Victim upon the altar, the Lamb of God that taketh away the sins of the world, and whose expiatory sacrifice opens to the departed souls the gates of heaven, gradually transports our fathers, our mothers, our sisters, our brothers, to the bosom of the celestial mercies, and changes their sufferings into unspeakable felicities.

“What infinite advantage results from this pious intercession in the Catholic church, for those who exercise this beneficent prerogative. How much charity increases by the ardent prayers that the conjugal or paternal love rises towards the heavens, in favour of a spouse, a daughter or a son, whose happiness they desire and pray for with the purest disinterestedness. Is it not by this means that our friendship is immortalised, and that love triumphs over death? Reflect, moreover, how much this appeal to the eternal mercies ennobles our hearts; what dignity it adds to human nature, in rendering us the happy imitators of Him who intercedes for us with his heavenly Father. *I shall pray to my Father for you*, who recommends to us expressly to address ours: as to hea-

ven by continual supplications one for the other. Then we soar by prayer to the most high places, whence we cause to descend celestial refreshment to the soul, the object of our sincere affection ; and what more convincing proof of our fidelity can we give to those whose tender adieus have implored our remembrance, and from whose dying lips we have gathered with their last sigh this just demand, "*pray for me ?*" in fine, what more solemn testimony can we give of our belief of the immortality of the soul, of our confidence in the promises of God, of our faith in his infinite mercies ?

"How social, how morally useful and salutary is the sacred dogma by which the Catholic church teaches us that the good works of the living hasten the deliverance of the departed ! How sweet, how consoling, how affecting is this doctrine ! how marvellously does it serve to re-knot these soft bands that were severed by death, to re-establish this intimate commerce of affections, of esteem, of benevolence, that ought henceforward to exist between the husband and the wife, between the living son and the departed father, between life and death. Thus it is that religion bears men to virtue by the attraction of love, and teaches us that, by dividing our superfluities with the miserable, we contribute to withdraw from the abode of pain and sorrow those whom we love."

Thanks and praises be to the Almighty, who blessed us with the grace of remaining in the true religion, that constitutes our greatest happiness, that is the noblest legacy left to man on earth, and the chiefest consolation even to the departed. May they rest in peace ! Amen.

